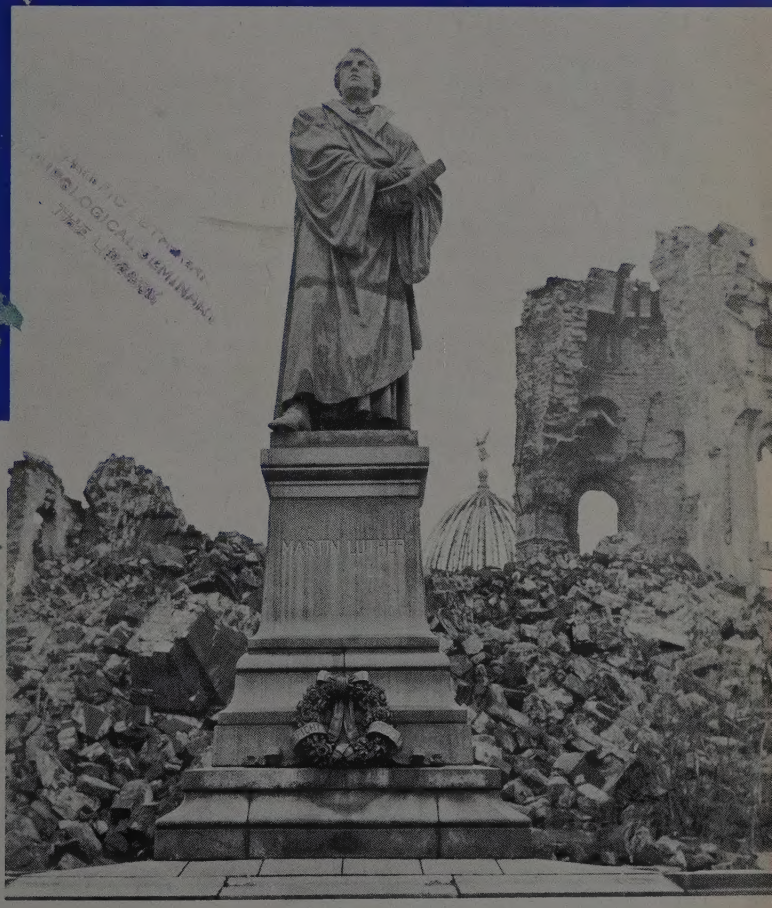
LUTHERAN



"HERE I STAND"

Luther statue survived Dresden bombings

Vol. 42, No. 4

OCTOBER 28, 1959

FLOOD!

A LITTLE past midnight sirens, urgent and incessant, began screaming their warning of a rising river that was pouring over its banks and creeping up the streets of our city.

Helplessly we stared as the dark waters rose higher and higher about our home. Some members of the church came to help us and we moved everything we could out of the basement. Then later, as an added precaution, we began moving furniture up to the second floor.

WHAT LITTLE security there is in possessions, I mused, as we emptied room after room. I whispered the words of the Psalmist, "In thee, O God, do I put my trust."

When the waters swirled around our house, a "duck," manned by friendly firemen, ferried us to higher ground. W moved into the home of another famil who would be putting themselves to gre inconvenience by taking us in.

RAYS OF DAWN were streaming in t window as we all gathered around t kitchen table of our host for breakfast. Ho good the warm food looked after the tiri and frightening hours of the early mornin

I looked about the table at the draw faces of my wife and children. I was su they, too, had learned much from the e perience. As usual we bowed our heads f prayer—but we had more than food to thankful for. "We thank Thee, our heaven Father," I began, "for the many lessons w have learned this night . . ."

—ROBERT H. THURAU

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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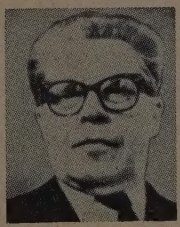
October 28, 1959

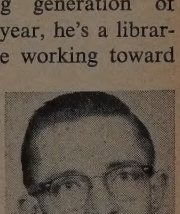
THIS WEEK . . .

COVER PICTURE for this Reformation issue is the Luther statue standing boldly against the ruins of Dresden, the East German city still bearing the marks of war. Among our contributors are two church historians and a young university librarian. We asked DR. THEODORE TAPPERT, professor of church history at Philadelphia Seminary, author of books on Reformation history, editor of *The Lutheran Quarterly*, for an appraisal of Protestant-Catholic relations in America today, which begins on page 11. DR. WILLEM J. KOOIMAN, who tells us we've got the wrong date for Reformation Day (*page 16*), is professor of church history at Amsterdam University, author of a much read (and translated) book on Luther. JOHN MONTGOMERY (*"Chytraeus," page 18*) represents the young generation of church scholars. Ordained last year, he's a librarian at Chicago University while working toward his Ph.D. from the university, his S.T.M. from Hamma Divinity School. FRITZ SEEFELDT (*"Stamps," page 21*) is a retired German pastor and member of the *Gustav-Adolph-Werk* executive board, who has turned his hobby into a church-centered research project.

T. G. Tappert



W. J. Kooiman



J. W. Montgomery

THE CHURCH IN THE NEWS

Dibelius challenges state

Bishop Otto Dibelius of Berlin, chairman of the council of the Evangelical Church in Germany and long-time foe of Communist encroachments upon the churches of East Germany, said that the "laws of the East German Democratic Republic have no binding power for Christians." The statement was made in a pamphlet, *Supreme Authority*, in which the doughty 78-year-old bishop charged that the Red regime was limiting church activity and restricting rights of church members. "To describe the totalitarian regime's rulers as supreme authority would be derision of the German language," he wrote.

The Communist press, which has often made the Berlin bishop a target for editorial assaults, reacted sharply. *Neue Zeit* called the pamphlet "monstrous" and said, "Once more Dibelius has unmasked himself as an enemy of peaceful development" and as "one of the chief warmongers."

Lilje disagrees

Taking milder but also stern issue with Bishop Dibelius was Bishop Hanns Lilje, chairman of the United Evangelical Lutheran Church in Germany (VELKD). Recalling Luther's teaching regardin the two supreme realms, spiritual an temporal, Bishop Lilje told a church co vention, "Christians must regard as supreme authority even a state whic does not possess the character of a Wes ern democracy. This is no simple pro lem for Christians confronted with state which is irreconcilable with th principles of the Christian faith."

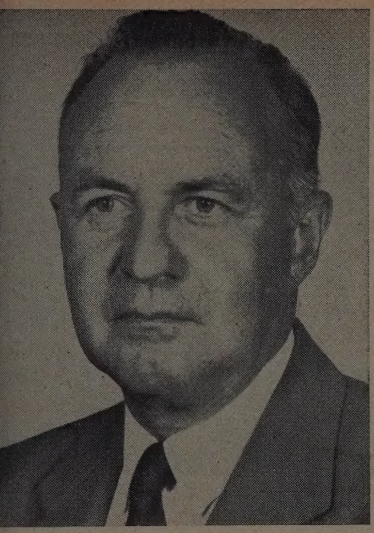
"The criterion for being a Christia is neither agreement with Western democ racy nor opposition to a totalitaria state," Bishop Lilje later wrote in th weekly *Sonntagsblatt*. Even totalitaria states "preserve men's lives by providin food and highway safety. By respectin the state in these connections, Christian remind it of its original divine dignity.

Florida Bible reading upheld

A three-judge federal court in Penn sylvania last month voided a state schoo statute that called for compulsory Bibl reading and prayer in public school class rooms at the start of each school day When an appeal to the U.S. Supreme Court was undertaken, the court per mitted Bible reading to continue pendin a final decision.

A U.S. Circuit Court in Miami Florida, this month rejected a similar su that sought to halt Bible reading, praye and other religious observances in Dad County schools. Harlow Chamberlin, salesman and father of three school-ag children, had claimed that even carol singing and observance of Christmas an Easter were "sectarian" and therefor unconstitutional.

County school officials testified tha the practices were not compulsory an did not constitute establishment of a re ligion. "The practices are morally up lifting and educational in character," school board statement declared.



HEADS MEN'S AUXILIARY
Aubrey Mauney

Judge Fritz Gordon found no violation anyone's rights and dismissed the suit. vo other Florida suits are expected to eet the same fate.

auney to lead ULCM

Delegates to the biennial convention United Lutheran Church Men at uth Bend, Indiana, Oct. 12-14, elected ubrey Mauney of Kings Mountain, orth Carolina, as president for a two-ar term. Mr. Mauney, a textile manu-cturer, had been vice president of the ,000-member men's auxiliary of the LC. He succeeds B. T. Bodie of Co-mbia, South Carolina, in the presidency. The 400 delegates and visitors attend-g sessions at Holy Trinity Church heard r. Franklin Clark Fry, ULC president, clare that American Christianity suf-rs from a disease known as "activism." eople will do everything in their power avoid serious thinking because they are afraid they'll meet God, the ULC leader said. "That's why Americans have radios in their bathrooms—so before they are fully awake there is something to occupy their thoughts."

The men's auxiliary should aim to become a "dedicated minority" rather than engage in "Madison Avenue soap advertising" in order to make the organization a mass movement, Dr. Frank K. Efird of Salisbury, North Carolina, declared. A "dedicated minority" was needed to "tackle some of the tough things facing the church today" such as juvenile delinquency, racial strife, alcoholism and evangelism, Dr. Efird said.

The convention adopted a two-year budget of $121,000.

TALC names editor

Five Lutheran church periodicals will be merged into one on Jan. 1, 1961. The consolidation is part of the union plan which will combine the American, Evangelical and United Evangelical Lutheran churches into a two-million member body to be known as The American Lutheran Church. Constituting convention of the new body will be held in Minneapolis next April 22-24.

This month the Joint Union Committee and the Board of Publication of the proposed church named Dr. Edward W. Schramm to a six-year term as editor of the new body's official periodical. The paper is to be called the *Lutheran Standard*, but its format and frequency of issue are still to be determined. It will be published at Minneapolis, headquarters city for the new church.

Dr. Schramm has for 30 years been editor of the *Lutheran Standard*, weekly publication of the present American Lutheran Church. He is 61.

The present *Standard* was started in 1842 by the former Joint Synod of Ohio.

Merged into it will be the ELC's *Lutheran Herald,* UELC's *Ansgar Lutheran* and Danish *Luthersk Ugeblad,* and ALC's German *Kirchenblatt.* Combined circulation of the papers is nearly 250,000.

One seminary, four units

The churches merging into The American Lutheran Church now operate five seminaries. The ELC has Luther Seminary at St. Paul, Minnesota, and Luther at Saskatoon, Saskatchewan. ALC has Wartburg at Dubuque, Iowa, and Lutheran at Columbus, Ohio. UELC's Trinity Seminary moved in 1956 from Blair, Nebraska, to Dubuque.

Plans for the new church call for operation of only one seminary, but four separate units will be conducted on as many campuses, the JUC announced at its Detroit meeting this month. Trinity will be merged with Wartburg. Each of the four units will have its own board of regents and its own administration, but will be directed by the church's Board of Theological Education. Specialized programs will be developed at each unit. Total enrollment will be about 1,000.

To aid in unifying the new church, seminary students will be given internship assignments in congregations of churches other than their own. About 40 young men from the Columbus, Dubuque and St. Paul institutions will serve 1960-61 internships according to this pattern.

May appoint pastors

Different systems for calling pastors to congregations are needed, delegates to the triennial convention of the 53,000-member United Evangelical Lutheran Church in Australia decided. Clergy and laymen voiced dissatisfaction with the present arrangement of trial sermons and calls.

The church's Commission on Calls a Transfers was instructed to prepare rul for a new system based on appointme of pastors by church or district pre dents. The plan will be presented to t 1962 convention.

The UELCA also declared itself in f "pulpit and altar fellowship" with t U.S. American Lutheran Church, wi which it has had close relations over m of its 121-year history. The Americ Lutheran Church will become part of new merged church in 1961.

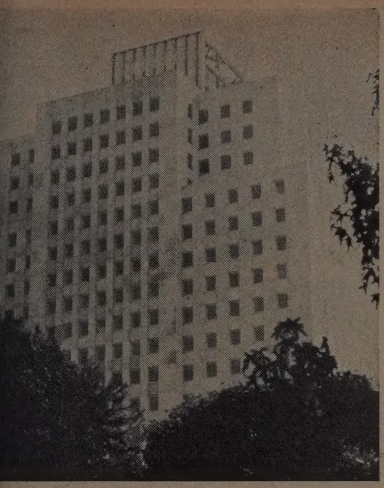
The Australian body renewed its off of altar and pulpit fellowship with t Evangelical Lutheran Church of Au tralia, an affiliate of The Luther Church—Missouri Synod. The ELC had spurned a similar offer last Marc charging the UELCA with "unionism because of its participation in the Wo Council of Churches and the Luther World Federation.

Interchurch Center occupied

Oct. 5 was moving day for departme and agencies of the National Council Churches. Previously scattered in ei midtown New York office buildings, t council's units moved into four floors the new 19-story Interchurch Center Riverside Drive at 120th Street, close the Riverside Church and Union Th logical Seminary. New address for NCC is 475 Riverside Drive, New Yo 27.

Cornerstone for the new building h been laid last Oct. 12 by President Eis hower. President of the board of rectors for the interchurch building pr ect is Dr. Edmund F. Wagner, treasu of the United Lutheran Church.

When the $20 million building is fu occupied next spring, it will be the he quarters for 24 denominational and terdenominational agencies, including



)WERING over Morningside Heights section Manhattan is newly completed block-square terchurch Center. Some 3,000 employees of enty-four church agencies will work here.

R. R. H. EDWIN ESPY, NCC associate gen- al secretary, and Francis W. Harmon, center's ce president, check equipment piled in hall- y. NCC's 600 staffers were first to move in.

U.S. Conference for the World Council of Churches.

Sunday laws called intolerance

Pennsylvania's recently amended Sunday laws had hiked fines for Sunday sales to as much as $200, with consistent offenders getting jail terms. The law was challenged in the courts by Two Guys from Harrison, a roadside discount house in Allentown. The firm charged that the laws were unconstitutional, arbitrary and discriminatory. A similar suit was brought by a group of kosher butchers in Philadelphia.

Appearing this month before a special panel consisting of a U.S. Circuit Court judge and two District Court judges, a witness for the plaintiffs said the law was "basically forcing Jews to recognize the resurrection of Jesus." Dr. Sidney B. Hoenig, rabbi and professor of history at New York's Yeshiva University, said that Saturday was the true Sabbath, as some Christians also believe. He added that the Bible tells Jews to work six days a week and rest on the seventh. If they must rest on Sunday also, he said they would be forced to disregard the Bible's teachings.

Christian church officials did not force the observance of Sunday as a day of rest until the 8th century, Dr. Hoenig claimed.

The three judges permitted the Pennsylvania Retailers Association, Pennsylvania Federation of Labor and two unions representing retail clerks to file briefs in the case as "friends of the court." The groups all favor upholding the stronger Sunday law.

Boycott of stores asked

Also appearing as a witness for the plaintiffs was the Rev. Robert L. Odom of the Seventh-Day Adventist denomination, which clings to Saturday as its day

of worship. "The Lord left no commandment making it a sin to work on Sunday," he declared.

Sunday observance was in the news in a score of other areas. Clergymen in Harrisburg (Pa.) protested plans to have the Central Dauphin High School band play at a Philadelphia Eagles professional football game on Sunday, Nov. 22. They branded the plan to send the band to Philadelphia for the game as the "last straw" in the use of the Lord's Day by school groups and demanded that school officials "eliminate all such activities."

In Michigan, Archbishop John F. Dearden of Detroit ordered all Roman Catholics in the Ann Arbor area to boycott three chain grocery stores because they "make a business day out of Sunday." The ban does not affect service stations and drug stores. In Lansing, the Council of Churches asked church members to shun stores of two grocery chains that open on Sunday to "stem the stampede toward a wide-open Sunday."

Massachusetts appeal filed

A Federal District Court in Massachusetts had called Sunday closing laws unconstitutional because they restricted religious liberty, deprived a store owner of his livelihood and denied equal legal protection to some. The decision came after a Springfield kosher meat market had sued for the right to stay open on Sunday. State Attorney General Edward J. McCormack, Jr., said last week that he had appealed the district court decision to the U.S. Supreme Court.

In Longview, Washington, a two-state Baptist convention condemned "exploitation of the Lord's Day" by commercial and sporting interests and the "growing use of profanity on television." The group opposed plans for Sunday liquor sales in the state of Washington. Baptists in New Jersey also urged resistance t "encroachments on the sanctity of th Lord's Day" by business concerns. I Wisconsin, Gov. Gaylord Nelson signe into law a bill prohibiting Sunday sal of automobiles.

The problem reached across the se In Fulda, Germany, the West Germa Roman Catholic hierarchy issued a joi pastoral letter urging that Sunday wor be restricted to an absolute minimu "for the sake of the family and the pe ple." Only unavoidable work for publ welfare can be justified on Sunday, th bishops said.

Church building booms in Sweden

More than 300 new churches will b built within the next few years by Sw den's State Lutheran Church, the Re Lars Ridderstedt, director of church co struction for the Stockholm Dioces wrote in the fall issue of *The Americ Scandinavian Review*. Growing urbaniz tion and continued expansion of indust make the churches necessary, he sai The majority will be built in suburbs in new industrial communities.

Emphasis will be on small church "which in effect sometimes become co munity centers with many physical faci ties besides the purely ecclesiastic ones," Mr. Ridderstedt noted. This mul purpose church, while common in t U.S., is new to Sweden, he added.

Reports from Estonia said that a m jor restoration program is under way f churches in the Communist-occupi country's seaport capital of Tallinn. T city was heavily bombed during Wor War II. Among the churches being r built is the Gothic-spired Luther Church of St. Nicholas in the city's ce ter. It is not known whether it will b opened again for worship or will be us as a historical monument.

sks disarmament study

Church women must "do some fresh inking" about international disarmaent if they are interested in world eace, Mrs. Eleanor Roosevelt told 275 omen who had gathered in New York ct. 15 for the triennial committee meetgs of United Church Women. UCW is department of the National Council of hurches.

Nikita Khrushchev's United Nations eech calling for total disarmament nade the American people think about sarmament" but the final solution is ot so simple, Mrs. Roosevelt said. She ointed out that international agreements out disarming must be supervised and nforced by the United Nations, of which ed China is not a member. "Shall all sarm but Red China?" Mrs. Roosevelt ked.

Mrs. Roosevelt paid tribute to U.S. issionaries as "pioneers in technical astance" to underdeveloped countries. The most powerful leadership for the future of such countries is spiritual leadership, which the Communists do not possess, she continued. "This is our strength if we will but exert it."

And so forth

Dean Osmo Alaja of Turku was named bishop of the Mikkeli Diocese of the State Lutheran Church of Finland. He succeeds Bishop Martti Simojoki, who now heads the newly formed Helsinki diocese.

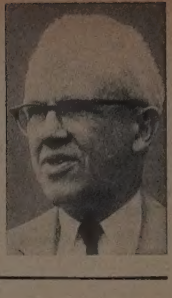
A silver coffin containing the bones of St. Wladyslaw, patron saint of Warsaw, has been stolen from a Warsaw Roman Catholic Church, Cardinal Stefan Wyszynski disclosed.

More than 1,600 young people in West Germany have enrolled for a "deaconical year" in which they will donate their services for twelve months to hospitals and other church-operated charitable institutions.

ISPLAYED at Cloisters branch New York's Metropolitan Muum of Art is famed Chalice of ntioch, dating from 4th century. arved silver cup used for Holy ommunion bears symbolic grape nes and figures of Jesus and ten ated men with scrolls. Cup was und by Arab well-diggers near ntioch, Syria, fifty years ago.

WASHINGTON

By ROBERT VAN DEUSEN



SUPREME COURT CONVENES

AS THE SUPREME COURT began its new term, its first job was to survey the backlog of appeals and decide which ones to accept for review. The Court refused to hear almost 300 cases, and agreed to review 33 of them.

Some of the rejected cases made more headlines than those which were accepted. The Court's refusal to hear an appeal by Mississippi may lead to that state's having to choose between giving Negroes the vote and wholesale reversal of criminal convictions of Negroes. A Court of Appeals had ruled that the absence of Negroes on juries, since they are drawn from all-white voting lists, invalidated the process of conviction

The Court declined to review cases on both sides of the school integration controversy. One challenged North Carolina's pupil placement law, designed to slow the pace of desegregation. The NAACP had argued that the placement law puts too heavy a burden on individual Negroes, who have no recourse but to go to court if they disagree with the placement board's decisions. The Supreme Court's refusal to accept the case upheld a lower court's decision that the pupil placement law is constitutional.

The Court declined to hear an appeal from Prince Edwards county in southern Virginia asking for more time to desegregate. This county, which is more than half Negro, had been given unt 1965 by a federal judge to work out gradual system of integration. The Cou of Appeals had reversed this decisio and ordered the county to proceed in mediately with desegregation plans. A a result, the county closed all of its pul lic schools this fall. The Supreme Cou ruling leaves them no alternative but t integrate or to leave the schools close

Labor and security

CASES WHICH the Court did accept i cluded some disputes over labor relatio and some involving national security.

In one of these, compulsory unio membership was challenged if the du were used to support political positio contrary to the views of some of th members. The Georgia Supreme Cou had struck down the union shop prov sion of the Railway Labor Act on th grounds that the union's political activit violated the union members' rights. the Supreme Court should uphold th Georgia decision, it could have sweepin effects on the political influence of union

The Court agreed to rule on the co stitutionality of a New York law barrin convicted felons as longshore unio leaders.

In the field of security, the Cou consented to hear a case testing the co stitutionality of the Smith Act, whic prohibits membership in parties advoca ing the overthrow of the governmen It also accepted a case testing whether person can be deported because of pa membership in the Communist party.

In the past decade, courts have bee playing an increasingly important ro in determining national policy. The p litical philosophers who framed ou democratic government, with the thre branches engaged in a constant interpla of balanced power, built wisely and we

We'll Have to Live With Conflict

A look at Protestant - Roman Catholic Relations on Reformation Day 1959

By Theodore G. Tappert

It used to be the "Jewish question." ow it is the "Negro problem" or "Prot-ant-Catholic tension" that is agitating e minds of North Americans. On a ntinent, distinguished from other parts the world by the fact that peoples of ny different national origins and racial ains have come, in comparatively re-nt times, to live side by side, friction d conflict have been almost inevitable. e collision of divergent cultures, be-fs, and customs has punctuated Ameri-n history since colonial times.

During World War II a moratorium s declared in order to avoid domestic nflict while an international conflict was demanding national unity. Since the war, the embers of deep-seated feeling, which had not been extinguished but had only been banked for a season, flared up again. In the case of Protestant-Catholic tension, the immediate issues are in some respects new and different, but the underlying fears and suspicions are the same.

An eruption occurred in 1951 when President Truman sent to the Senate, for confirmation, the name of a man to serve as the first United States ambassador to the Vatican. This was vigorously (and successfully) opposed on the ground, among others, that such a step

would establish an official relationship with the head of the Roman Catholic Church which might in the long run threaten the liberties of Protestants and other non-Catholics.

Another explosion is in the making as Senator Jack Kennedy, a Roman Catholic, emerges as possible candidate for his party's nomination for the presidency of the United States. The bitter feeling which accompanied the campaign of Alfred E. Smith for the presidency in 1928 (his Catholic faith contributed to his defeat) may well be whipped up again.

IN ADDITION to national issues, there are countless cases of Protestant-Catholic tension on a local and regional level. Public showings of motion pictures have sometimes been prevented as a result of the influence of the Catholic Legion of Decency. In several places attempts to make the dissemination of birth control information legal have been defeated in part by the marshaling of Catholic voters. Here and there direct or indirect state subsidy has been secured for parochial schools. Certain municipalities grant to Catholic churches and institutions tax exemptions and other privileges which are withheld from non-Catholics.

It must be conceded that many of these are not such open-and-shut cases as they are sometimes believed to be. Ever since colonial days America has been predominantly Protestant in sentiment. Legislation, court decisions, law enforcement, and the execution of civil programs and policies have been colored with the Protestant dye of the majority. Many blue laws still on the statute books and intended to safeguard "Sabbath" observance express the Puritanical attitudes of earlier American Protestantism (with which, incidentally, Lutherans have not always been in sympathy). The persistent attempt to prohibit the manufacture and sale of alcoholic beverages which culminated in the abortive Prohibition Amendment of 1920 was inspired especially, although of course not exclusively, by Methodists.

THESE EXAMPLES will serve to illustrate that in the past Protestant attitudes have contributed to the molding of American patterns of life. With the growth of Roman Catholicism, first as a result of immigration from France and Ireland and more recently as a result of immigration from Austria, Czechoslovakia, Poland, Italy, and other countries, Protestant dominance has been challenged.

Where Catholics have been sufficiently strong and articulate (as in Quebec, Boston, New York, Chicago), they have succeeded in putting their stamp on social aspects of public life, and in some cases they have supplanted earlier Protestant political control. Wherever this has been achieved, Catholic dominance has inevitably led to growing Catholic influence on social legislation.

Hence the alarm. Cities and large areas have been invaded and have to a been taken over by newcomers. And the newcomers have been different from most other immigrants in that many of them have been aggressive, assertive, arrogant. The early Irish immigrants of more than a century ago gave this impression, and this is the impression that the priesthood and hierarchy of the Roman Catholic Church in the United States, dominated by Irish, still gives to many non-Catholics today.

There is a psychological and sociological explanation, although not justification, for this. In their home country the Irish had suffered from religious and civil disabilities under English Protes-

LANDMARK OF THE REFORMATION: THE WARTBURG

e. They came to America with chips their shoulders, determined to demstrate that they were just as good as, not better than, their new neighbors, st of whom were also Protestant and o hostile.

t is in the last analysis a kind of iority complex that accounts for much the tendency on the part of Catholics, rged as they are to a large extent by h feeling, to bristle at criticism, vie favorable publicity, anxiously come their own educational, literary, artisand scientific achievements with those Protestants, and seek the election of fellow-Catholics to public office. Lutherans, some of whom are of recent immigrant extraction, should be in a particularly good position to understand this hunger for recognition and status.

THE ALARM of non-Catholics is intensified by fear that the number of Catholics is increasing so rapidly that Protestants will shortly be outnumbered in North America. It is true that the Roman Catholic Church has grown by leaps and bounds in the course of the last century. This phenomenal increase was due to immigration. But more than a

WITTENBERG MARKET SQUARE WITH TOWERS OF STADTKIRCHE AT RI

generation ago the flow of immigrants dwindled to a trickle, and the Roman Church can no longer count on significant increment from this source.

It is popularly assumed, inasmuch as the use of contraceptives is officially forbidden, that Catholic families are uniformly larger than others and that Catholics will consequently outstrip Protestants by natural increase. But there is evidence that birth control is practiced by many Catholics as well as Protestants, and celibacy, both canonical and lay, is an additional curb on natural increase. Moreover, the overall birthrate is higher in rural areas, which are usually Protestant, than in urban areas, where most Catholics live.

At the same time losses through intermarriage and defection are not overcome by new converts. Unfortunately, available statistics are so unreliable that no precise statistical comparison can be made, but the expectation of an imminent numerical preponderance of Catho seems to be without foundation.

IT IS NO longer possible to think America in terms of a melting-pot which all differences, inherited fr abroad, are being reduced to a comm and uniform pattern of life. Whether good or evil, we must expect diver to continue to be tolerated, and e welcomed, in what has been calle "cultural pluralism." Our culture n be thought of as embracing not c sociological, psychological, and natio peculiarities but also religious dif ences. We are reminded of this especi in these days when we are commemo ing the Reformation.

To be sure, important changes h occurred both in Protestantism and Roman Catholicism during the four c turies since the Reformation. But nei the election to the papacy of such apparently benign and altogether

an" man as John XXIII nor the recent couragement of the Catholic laity to d the Bible should conceal from us the ct that there is still a fundamental avage between Protestantism and tholicism in the understanding and actice of Christianity.

First of all, Catholicism seems to take predicament in which all men find emselves more lightly than Protestant- n. Not only does it concentrate at- tion on particular acts of sin rather n on the whole man who is sinful and nsequently alienated from God, but regards man as capable of contributing the restoration of his fellowship with od by means of good acts which he n perform with divine aid. Involved re is the whole of man's relation to od: whether forgiveness, life, and sal- tion are gifts of a gracious God which n only be accepted in faith or whether ey are, at least in part, achievements men.

Related to the above is the fact that Christian life tends to be conceived by Catholics in legalistic terms. On one hand, there are gradations of l acts which run the gamut from enial" to "mortal" sins and, on the ier hand, there are gradations of good s which run the gamut from those per- rmed in accordance with divine com- nds to voluntary "works of supereroga- tion" which are performed according "evangelical counsels." It is on such scale of external merits and demerits, nich loses sight of the spontaneous re that comes from faith, that man is easured and that eternal rewards and nishments are said to be meted out.

Moreover, rather than think of the mmon, everyday tasks which are per- rmed in family, state, and economic as theaters for the expression of Christian faith and love, as Protestants do, Catholics think of the perfect Christian life as existing more or less apart from such mundane callings. A couple of years ago an American Roman Catholic could write, "If the church were perfect, and humanity were perfect, all men would be monks and all women would be nuns." This distant prospect makes a Protestant shudder.

In Catholic eyes, the church is identified with a legal institution popularly called the Roman Catholic Church, and outside of this organization there can be salvation only exceptionally. In Protestant eyes the church is the whole company of believers scattered throughout the world, and salvation depends on a faith-relationship to God in that company rather than on membership in a particular organization.

Protestants also dispute the Roman claim that the papacy exists by divine right and that the pope speaks infallibly whenever he makes an official utterance on a matter of faith or morals. Not only the Catholic hierarchy and priesthood, but also the sacraments and the Christian life as a whole, suffer from the mechanization of a pervasive institutionalism.

Authority is said by Catholics to reside in the pope, who is the vicar (or deputy) of Christ on earth. However, the pope is expected to consult the tradition of the church, including the tradition recorded in the Bible.

This conception of the authority of traditions, Protestants say, helps to account for much that is wrong with Rome. Human traditions, accumulating and multiplying down through the centuries, have gradually overlaid and obscured the commandments and promises of God. Accordingly such traditions and words of men must ever and again be tested and

corrected in the light of the Word of God. The only trustworthy witness to this Word of God which is accessible to us as a final court of appeal is that of the Scriptures, "the pure and clear fountain of Israel, which is the only true norm according to which all teachers and teachings are to be judged and evaluated."

Although arising within the Christian household, these differences go to the very roots of the church's mission and message. We cannot hope that they will be easily resolved as long as sacred convictions are respected. Even if other cultural differences which contribute Protestant-Catholic tension were to d appear, the theological ones would r main. And there is little inclination the part of the American Catholic hi archy even to think of discussing the

For the foreseeable future we sh have to live with Protestant-Catholic te sion, even as we shall have to live wi the Jewish question and the Negro pro lem. All are part of our unique Ame can heritage. All are also challenges vital Christian faith and life.

Reformation Research

The Date Was Not October 3

By W. J. Kooiman

There's one thing about Luther that Lutherans—and many other Protestants —don't have any doubt about. It was on Oct. 31, 1517, that he posted his Ninety-five Theses against indulgences on the door of the Castle Church in Wittenberg on the eve of All Saints' Day.

We are told that he did this because church attendance was exceptionally large on All Saints' Day and many would read his protest.

This assumption is wrong. The theses were written in Latin because they were intended to provoke a debate between theologians, and the door of the Castle Church served as an official notice board for the university.

But there is another question. It is extremely doubtful whether Luther really posted his famous theses on Oct. 31. Recent research has revealed that ve probably this historic event took pla on All Saints' Day, Nov. 1.

It is never pleasant to reconsider traditions. But historical research obliged to seek the facts even when t facts destroy the foundations of lon standing traditions.

When was the idea born that Oct. was Reformation Day? The oldest prin copies of the Ninety-five Theses do bear a date. They only mention the y 1517. It is remarkable that Luther hi self in his own publications never m tioned the date on which he perform his historic deed. Neither did the chr iclers who recorded his achievements d ing his lifetime.

It was a full thirty years after theses had been posted that the date Oct. 31 was mentioned for the first ti

WITTENBERG CASTLE AND CASTLE CHURCH

ilipp Melanchthon, in his foreword to
second part of Luther's collected
tin works, written a few months after
death of the reformer, says that Lu-
r nailed the theses to the door in Wit-
berg on the day preceding All Saints,
17.

Luther's first biographers, of whom
annes Mathesius is the best known,
ve borrowed this statement from
lanchthon. Up to now this date has
en accepted without question in all
terial about Luther. On the first cen-
ary in 1617 the event was officially
mmemorated on the 31st of October
d 50 years later (1667) the church
the Electorate of Saxony decided to
ugurate an annual church celebration
that day.

But it is very unlikely that Melanchthon gave the correct date in this preface. The event happened before he arrived in Wittenberg, for he came there in 1518. Could he have heard from Luther that he posted the theses on Oct. 31?

That cannot be. The German church historian, Hans Volz (*Deutsches Pfarrerblatt,* LVIII, 20), drew attention to the fact that, although Luther did not mention any date in his published works, he did speak about the date on two occasions. On both these occasions he did not mention the last day of October, but All Saints' Day.

THE FIRST MENTION was made in a letter dated Nov. 1, 1527 (a letter that was published only in 1565). There he

writes: "Today is All Saints' Day—ten years ago the indulgence was defeated." The second time that he quotes this date is in a *Table Talk* dated 1532 (this *Table Talk* was only brought to light in the 19th century). The reformer said to his table-companions: "In the year 1517 I began for the first time to write against the Pope and the indulgences, on All Saints' Day."

It is clear that Melanchthon was in error when he stated that the event took place on Oct. 31. Hans Volz discovered the reason for Melanchthon's error. Melanchthon, writing his preface, had before him a letter written by Luther on All Saints' Eve, 1517. Luther wrote this letter to the archbishop of Mai before he posted his theses and he closed a copy of the theses for the ar bishop.

Therefore this letter of Luther, bei dated October 31, was the cause of M lanchthon's confusion. He took it granted that the date of the letter v also the date of the posting of the thes And so it was that all authors, to t present day, using Melanchthon as th authority, have given the wrong date.

The age-old tradition is based on a markable mistake. But it will not possible to change the date on which t church is accustomed to commemor the Reformation. Nor is it necessary.

Chytraeus, Forgotten Man of the Reformatio

By John W. Montgomery

History has a way of losing people who ought not to be lost. If you have had the time to retrace your family tree, you will understand what I mean. Or consider how little most of us know about such people as the members of Columbus' crew (who "sailed on and on and on" in 1492) or how unacquainted we are with the men who translated the King James Bible in 1611.

Or think of the creedal statements of the Lutheran Church. Even Bill, the 12-year-old basketball star of the family, knows about Dr. Martin Luther who wrote the Small Catechism. And the better informed church members may be familiar with Luther's friend and coworker, Philipp Melanchthon, who wrote the Augsburg Confession.

But Catechism, Augsburg Confessi and its Apology, are not the only co fessions to which your pastor had subscribe when he was ordained. O of the other confessions is the "Formu of Concord" (meaning "Harmonic Statement") which brought a measu of peace and harmony to the troubl Lutheran Church in the late 16th centu Its statements of Lutheran doctrine ha made it useful to the church ever sin

Who wrote it? Even the TV qu wizards would wrack their brains on t one.

The Formula was not anonymous, b the authors are little more than nam even to scholars today. One of the was David Chytraeus. Your local ref ence librarian will have a hard tir

CITY OF ROSTOCK IN 17TH CENTURY PRINT

nding information on him. And yet, he vas an interesting fellow who can teach s a spiritual lesson.

CHYTRAEUS (pronounced "Ky-try-us") rew up as a small-town boy—a "P.K."* n fact. He was born on Feb. 26, 1531, a the German village of Ingelfingen—bout 40 miles from Stuttgart.

In 1952 Ingelfingen had a population f 1,812. In the 16th century it must ot have been Grand Central Station t the rush hour. Ingelfingen is a river own. We may imagine David sailing by boats on the Kocher when he wasn't truggling with "amo, amas, amat."

He was the boy-wonder type. At age ine or ten he entered the University of Tübingen. Like most college students e had difficulty deciding in what to "ma-or." He tried law, languages and phi-osophy, but finally found his niche in heology. His theology profs included a close friend of Melanchthon (Camerarius) who was later to write Melanchthon's biography, and some close adherents to Luther's doctrinal position. When he graduated with a Master of Arts degree (at the age of 15) Chytraeus went to Wittenberg University to study under Luther and Melanchthon themselves.

AT WITTENBERG he lived at Melanchthon's home (Melanchthon called him "his David"), and attended the old Luther's lectures on Genesis during the last few months of Luther's life. When he was 17 Chytraeus began lecturing at Wittenberg himself.

Two years later he went on a trip through Switzerland and Italy. On his return home, he found an invitation from the Dukes of Mecklenburg to teach at historic University of Rostock. He remained a Rostock faculty member for almost fifty years—until his death at the age of sixty-nine.

"Preacher's kid" (for the benefit of those ot up on Luther League lingo).

CHYTRAEUS' special interest was the Bible. His biblical studies gave him strength (through the years he lost his wife and seven children).

In his later years, he became active in Lutheran church affairs throughout Europe. He prepared the liturgy for the newly organized Lutheran Church in Austria, and had close relations with Lutheranism in Scandinavia. But the most important contribution was his labor in behalf of the Formula of Concord.

THE LUTHERAN CHURCH in Chytraeus' day was plagued by a problem not too different from that which Lutherans face in America today—the problem of doctrinal agreement. Lutherans in the latter half of the 16th century were divided among themselves over a variety of matters, some insignificant, but others of crucial significance.

One of the most vital problems dealt with the Lord's Supper. Some Lutherans, called by their opponents "crypto-Calvinists" ("Calvinist wolves in Lutheran sheep's clothing!"), did not believe that Christ—body and blood—was present in the Lord's Supper, but spoke, like some religious "liberals" of our day, of a "spiritual presence." Lutherans who shared Luther's doctrine of the "real presence" were deeply disturbed by such an interpretation.

The disunity produced by the doctrinal disagreements was greatly troubling the Lutheran princes, for their political existence within the (Roman Catholic) Holy Roman Empire was dependent upon their unified adherence to the Augsburg Confession.

So princes such as Augustus of Saxony, and theologians such as Chemnitz and Chytraeus, worked tirelessly from 1558 to 1579 to achieve a satisfactory doctrinal position which would unite all true Lutherans, and prevent those who were Lutherans only in name from remaining in the Lutheran fold.

THE FORMULA OF CONCORD began as a series of six sermons preached by a Swabian named Andreae; he rewrote them in the form of doctrinal propositions, and they were given the name "Swabian Concord." Saxon theologians such as Chytraeus revised the Swabian Concord and it became the "Swabian-Saxon Formula."

This formula was further revised at the Conferences at Torgau (1576) and Bergen (1577) at both of which Chytraeus played a leading role. The result was that some fifty Lutheran princes, and many free Lutheran cities, adopted the Formula and achieved unity.

CHYTRAEUS himself was responsible for almost all of Articles Two (on Freewill) and Seven (on the Lord's Supper). These dealt with the most vexing problems which had divided the Lutheran churches and territories and although they are not exactly bedtime reading, they have much to say to Lutherans today.

For example, the next time you hesitate to take Communion, recall what Chytraeus says in Article Seven of the Formula: "Christians of weak faith who because of the greatness and number of their sins, think that they are not worthy of the Sacrament, and from their hearty desire to serve God with stronger, more joyful faith and true obedience, are the truly worthy guests for whom this Sacrament has been especially instituted and appointed . . . Worthiness does not depend upon great or small weakness or strength of faith, but upon the merit of Christ which the distressed father of little faith (Mark 9:24) enjoyed as well as Abraham, Paul and others, who had a joyful and strong faith."

Stamps

Tell the Reformation Story

Y FRITZ SEEFELDT

I DON'T KNOW what you think of peo-
e who collect stamps. I have friends
no think it's a childish hobby. Others
ke it seriously. But most people don't
ink of stamps as illustrations to his-
ry. And no history is as thoroughly
ocumented by stamps as the history of
e Christian faith.

You could illustrate the whole Bible
th stamps. Church history of all ages
ds its expression in stamps, and as to
e Reformation history, you've got hun-
eds of issues to choose from.

You might start with Johannes Guten-
rg (1397?-1468) who invented the
ovable type, is normally considered the
ther of the book printing trade and
eated one of the technical prerequisites
the Reformation. Without the produc-
tion of printed Bibles for large distribu-
tion, the Reformation movement could
not have spread in such short time over
most of Germany. The 500th anniver-
sary of the first Gutenberg Bible was
commemorated by a German stamp.

BUT THE TECHNICAL preparation was
not enough. Spiritual preparation was
needed. The expressive face of Giro-
lamo Savonarola on an Italian stamp
(after a painting by Fra Bartolomeo)
shows the determination of the Floren-
tine monk to speak up against the moral
decay of the church to which he be-
longed. A rebel against papal authority,
he was tortured and finally burned at
the stake in 1498.

A SIMILAR fate was reserved for John
Hus of Bohemia (1369-1415) who, be-
yond the moral decay of the Roman
church, directed his attacks against the
doctrinal position of Rome. He de-

nounced the immorality of laity and clergy and the shameless traffic in indulgences, stood for the supreme authority of the Scriptures, and asserted that Christ, not the pope, is head of the church. He advocated administration of the sacraments in both kinds. (The Czecho-Slovak stamp shows him holding the sacramental cup.) Hus was given a safe conduct to defend himself at the Council of Constance, but was arrested, expelled from the ministry and put to death.

THE STAGE WAS SET for the leaders of the Reformation, Luther and Calvin, who appear together in a special Reformation issue of the Saar. The reform

movement gained momentum as Luther lectured at Wittenberg University, penetrating deeper and deeper into the meaning of the Bible. The East German stamp of recent issue shows the university with the Augustine monastery, whose monk had Luther as spiritual father and adviser, in the background.

Not all men of the Reformation remained loyal to the movement. Erasmus of Rotterdam (1466-1536) was a classical scholar who, as Luther said, "had introduced the classical languages and withdrawn us from godless studies." But while opposing the abuses of the Roman church, Erasmus did not come to an agreement with Luther on the dogmatic position of the church of the Reformation. Said Luther with characteristic candor: "I wish he would stop commenting on Holy Scripture."

More dangerous to the Reformation han theological disagreement were the olitical powers. Emperor Charles V had een crowned in 1520. (In the Spanish amp he is shown as King Charles I of pain.) One year later came Luther's

ramatic meeting with the emperor at he Diet of Worms. In 1530, the evanelical states of Germany presented to harles the Augsburg Confession as the ndamental doctrine of the emerging utheran church.

Periods of uneasy truce and open hostility between the Protestant princes and the Roman Emperor flared into the Thirty Years' War in 1618 in which King Gustavus Adolphus of Sweden, born 1594, emerged as champion of the crushed and bleeding Protestants of Germany. In the decisive battle of the war at Luetzen (Nov. 6, 1632) Gustavus Adolphus was killed, but his army gained complete victory over Wallenstein's imperial forces.

The Swedish stamp issued in commemoration of King Gustavus Adolphus' death marks the day on which freedom for evangelical Christianity was won in Europe.

NEW REFORMATION MEMORIAL CHURCH

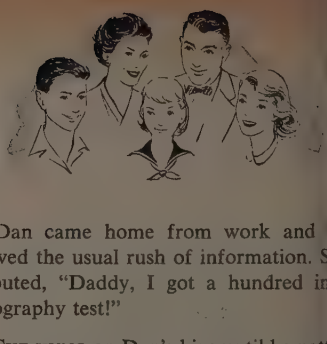
Fifteen thousand people contributed money and 71 West German cities and towns collected funds for a new Reformation Memorial Church in Worms which will be rededicated this Reformation Day, Oct. 31. Worms is the historic city in which Martin Luther, summoned before Emperor Charles V, declared his Protestant faith in 1521 with his "Here I stand, I cannot do otherwise." Four years later, Worms embraced Protestantism.

Known also as Holy Trinity, the church was destroyed in World War II. Among the contributors to the reconstruction fund were former Federal President Theodor Huess, a Protestant, and the Roman Catholic chancellor of West Germany, Konrad Adenauer.

Worms, one of the earliest urban settlements in Germany and first German town to be created a free imperial city in the middle ages, has seen much destruction throughout its history. It was razed by the Huns in 436 and severely damaged in the Thirty Years' War. Sixty per cent of its buildings were destroyed during air raids in World War II.

FIVE MAKE A FAMILY

Go-Getters, Goat-Getters



A DOOR SLAMMED and one of the Melton quintet rushed through the hall, up the stairs, into a bedroom. The bedroom door slammed, bed springs creaked. Then ominous silence.

I looked at the clock. Karen had a Year Book editorial meeting after school. But those were Karen's footsteps, Karen's door that slammed. She hadn't called her usual, "Hi, Mother, I'm home," or run into the kitchen for a snack, or latched on to the telephone. Obviously something was wrong.

Dan and I have learned not to pry when Karen's in the first stages of a teenage "mad." That's something parents have to learn with their first teenager and remember it as their younger children come into the 'teens.

I USED to follow Karen to her room, ask her what was wrong, try to comfort her. All I got was, "Oh, can't you leave me alone!" I'm smarter now. I wait. I wait for one of two solutions. Either the whole episode blows over by evening because it was just big dramatics over a minor matter. Or she comes to me or Dan in the evening and unloads her problem on us because she needs adult help.

This afternoon I waited. I warned Pete when he came in and told him not to tangle with Karen. I asked Sue to play outside when she came home, so Karen could be alone in her sorrow. Carefree little sisters are just *the end* in such situations, according to Karen. I did not go upstairs myself. I made dinner, even the salad, which is Karen's job.

Dan came home from work and ceived the usual rush of information. S shouted, "Daddy, I got a hundred in geography test!"

SHE HUNG on Dan's hips until he patt her head and ordered, "Down, Fic down!"

Pete dragged his father to the ba ment where they had a before-dinn search for a special nut and bolt. Wh everyone had calmed down and tidi for dinner, I called up the stairs, "Kare the bathroom's free, if you want to wa Dinner in five minutes."

Dan raised his eyebrows, questioni me, as Karen joined us at the table. S was polite but remote, as if her proble were beyond our comprehension. D looked at me again, and I shook my hea warning him not to step on any feelin

Dan and Sue and Pete and I carri on our usual animated conversation. T five Meltons lead such different lives a have such different interests. How cou we ever lack for conversation? The pro lem is to calm down so we don't all ta at once.

SUDDENLY, in the midst of a four-w blast of words, our ruffled teen-ag spoke. "I simply can't stand go-getters Words stopped in mid-air. A couple mouths remained open. Karen had be so silent that we'd forgotten she was wi us.

Dan gathered his wits first and tri to follow Karen's train of thought. "Wh is a go-getter?"

Karen answered impatiently. "Oh, yo

know. Someone who always does everything first and best and loudest, so everyone notices her."

"Are there a lot of go-getters in your class?" Dan asked.

"Dozens!" Karen replied. Then she looked at my unbelieving face. "Well, a dozen, at least . . . or maybe only a half-dozen."

"I'll bet there's not more than one," I said. "The one who got your goat today."

"Yes, perhaps it's a goat-getter, not a go-getter," Dan pointed out.

"Hep, Pop! That's clever talk," Pete said. "Go-getter and goat-getter! Get it?"

"Get it? I created it," Dan laughed. Then he came back to Karen's outburst. "What did the go-getter do to get your goat, Karen?"

"She . . . she . . ." Karen had to laugh, too. "She got an *A* in a test and crowed. She gave the best oral book report and recorded it over us. She boasted all through dance class about her new formal for the Sateen Trot . . ."

"She'd get anyone's goat," I said. "How does the class go about squelching a gal like that?"

"I suppose many students are bright and do good work and have nice clothes," Dan pointed out. "But students who boast and crow about such things are usually disliked, unpopular."

"Who was the dope?" Pete asked. "Do we know her?"

"She made everyone mad. It was . . ." Karen was about to blurt out the girl's name when she caught my warning eye. No need to tell tales out of school. Not in front of big-eared Sue and Pete.

"Oh, it dosen't matter. I can't remember why she made me mad," Karen said and dove into her ice cream and cake.

"Go-getters are usually good," I said. "They're people who like to get ahead—ready to learn, able to set goals, willing to stick to a job. Teachers like to have some of them in a class. They keep other students on their toes."

"I'd say you were a go-getter sometimes, Karen," Dan said. "All of us Meltons are at times. It's when a go-getter becomes aggressive and offensive that he or she becomes a goat-getter."

"Yeah, and then everyone's down on him," Pete informed us. "We got a guy on our team who's . . ."

I HELD up my hand. "We *have a boy* . . . Now, let's drop the subject and clear the table."

"I'd rather drop the dishes," Sue giggled at her idea of wit.

On this note we all rose and took our own dishes to the kitchen. It was Karen's turn to clear the table, but since she had come out of her mood, we were all willing to help.

"We could divide a lot of the world into go-getters and goat-getters," Dan observed, as he brought the coffee pot into the kitchen. "At school, at work, in the neighborhood . . . even in our church."

I held up my hand again. Dan laughed. "I know. Drop the subject. Please, dear, let me make one more observation?"

I laughed, and Dan posed dramatically and waited till we were all listening. "Just this, family, which would you rather be—a go-getter or a goat-getter? The choice is yours."

I stifled him with a dish towel.

IT IS EASIER to talk about love than to love. It is safer to praise justice than to serve it.

—ROY PEARSON in *The Ministry of Preaching* (Harper)

WORSHIP NOTEBOOK

"REFORMATION SUNDAY"

THIS SUMMER a friend and I tramped all over the south German city of Augsburg looking for something. This was the place where 429 years ago the Lutheran princes had presented their great statement of evangelical faith, the Augsburg Confession. Certainly somewhere in the quaint old town there was a monument to an event of such significance.

There were many churches, Lutheran and Roman Catholic. There were museums, palaces, statuary. Even the houses of the Fugger family—the Fuggers were the Rockefellers of the day—were prominently pointed out.

But the guide books offered little help. Only after several inquiries, and then almost by accident, we were successful. In a quiet courtyard of a municipal building near the cathedral we came upon a plaque painted on the stuccoed wall. The inscription was brief:

> "Here formerly stood the bishop's palace in which chapter hall on the 25th of June 1530 the Augsburg Confession was proclaimed."

OUR DISAPPOINTMENT at such shabby treatment of one of the chief peaks of the Reformation, *and at its very birthplace*, is being shared this year in some quarters by users of the *Service Book and Hymnal*. It has suddenly become apparent to some people that there is a difference from the practice prescribed in the former *Common Service Book*.

The purpose of the church year is to look into the past to certain events and persons so that in their commemoration they will have meaning for the present. Thus Christmas, Good Friday, Easter, and Pentecost (to mention only the mor prominent) are historical observance which have a significance for the moder church-going Christian.

It didn't take long for a new, non biblical festival day to develop amon Protestants. Conscious of their missio as a purified church and of the courag of the Reformers, some Lutherans of th 16th century began to commemorate th Reformation annually.

There was no uniformity of observ ance. In some places St. Martin's Da (Nov. 10) was selected because it wa Luther's birthday. Elsewhere celebra tions were held on Trinity Sunday (thu following the feast of the church's birth day on Pentecost with a commemoratio of its rebirth), or the Sunday nearest Jun 25, date of the Augsburg Confession.

In 1667 the Elector of Saxony, Joh George II, appointed Oct. 31 as the dat for the annual observance of the Refor mation. The reason was that on Oct. 31 1517 (the evening before All Saints Day) Martin Luther posted his Ninety five Theses on the door of the Castl Church in Wittenberg.

The practice gained wide support. I the 17th and 18th centuries when it be came the custom to observe holy day on the nearest Sunday, the festival wa usually transferred to the Sunday before or after Oct. 31.

IN AMERICA the observance did no have great importance in the early days. Muhlenberg makes no mention of its observance. Later some of the books of worship appointed Oct. 31 as the Festival of the Reformation and in the *Common*

Service Book of 1917 the pattern was officially set.

Reformation Day was denoted as a "greater festival" and marked for Oct. 31, although this rubric preceded the propers for the day:

"*The Sunday preceding this Festival may be observed as* REFORMATION SUNDAY, *except when October 31 falls on a Saturday, in which event the following day may be observed as* REFORMATION SUNDAY."

The effect of this rubric was to lose the actual historical date, except when it fell upon a Sunday, and in most congregations the observance of Reformation *Sunday* became the custom.

THE SAME RUBRIC which made Reformation a greater festival, appointed All Saints' Day (Nov. 1) as a lesser feast. Thus when Oct. 31 fell on a Saturday, the day following lost its significance as All Saints' Day and became instead Reformation Sunday.

When this happened the older and more important festival which commemorated the church's twofold existence both here and in heaven gave way to a newer and more sectarian observance. Small wonder then that a great German liturgical scholar deplored the observance of Reformation Day because as he said it gave the church an appearance of newness, which would have been distasteful to Luther.

To get rid of this difficulty and yet to give both of these days their due in the church's calendar, the men who prepared the *Service Book and Hymnal* took two important steps. All Saints' Day was restored to the list of greater festivals, making it equal with Reformation Day, and the rubric of the *Common Service Book* was amended as follows:

"*The Sunday preceding October 31 may be observed as Reformation Sunday.*"

NOTE THAT the rubric uses the word "may." This means that in those places where it is desired to transfer the celebration of the Reformation to a Sunday it may be done on the Sunday *before* Oct. 31. But this rubric ought not be a blanket invitation to ignore the possibilities of observances on Oct. 31 no matter what day in the week it falls.

Reformation Day ought to be observed among us. It is our witness to the fact that the courageous stand of Luther and the Reformers is still a part of our witness.

It would be well if special services were appointed for Oct. 31 itself. Who cares if it happens to fall on a weekday? Jehovah's Witnesses pack Yankee Stadium on weekdays. Roman Catholics get to their churches on their "holy-days obligation." Can we do less?

The clear cry of a Luther protesting against the prostitution of the gospel fell with the sharp blows of a hammer on a church door in 1517. It ought to ring with even greater force and brilliance among us today. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Tolerance?

QUESTION: David comes home from school with unpleasant expressions and feelings about other religions and races. There seems to be a strong anti-Semitic

feeling in this community, and the children express it freely. But they ridicule also some of the smaller religious groups. The little Mt. Ararat church is referred to as "the rat hole." These youngsters speak of all races, other than native-born whites, as inferior and undesirable. We think quite differently about the races and religions of mankind, and therefore have a problem on our hands.

REPLY: Are you really eager for tolerance? Does not "tolerance" connote a sense of superiority over other people and a kind of condescension toward religions and peoples who are to be "tolerated"? What is much more in order is appreciation and understanding.

Many other groups have a rich heritage of culture and religion, which, while different from ours, has a great deal of value—especially to them. While we should like to bring them into our churches and other groups, we must realize that they have grown into their views, practices, and faiths. Our own faithfulness to our faith may in time draw them toward us and into our churches. Our failures may operate in the opposite direction. We ought to help our children to understand and adopt this kind of viewpoint. How can we do it?

Here are a few suggestions: 1) Always speak respectfully of other types of people, and be sure that there is a genuine good will within. 2) Historically, practically all peoples have had a fear of groups and individuals who are different—in appearance, language, practices, and beliefs. Can we not help children to concentrate on the likenesses and to understand the differences?

3) Why not invite into your home children of "other" groups, and assist your own youngsters toward friendliness toward them? And why cannot the same be done with "other" adults? 4) Can you not also use your influence toward establishing this sort of appreciation in both church and school? The church ought to lead the way, especially when there are divisive influences in the community.

Cleanliness

QUESTION: Here is a matter that disturbs me. I think youngsters ought to wash their hands carefully before meals and after handling pets and other germ carriers, and so forth. But I find it impossible to get my children to do this without keeping after them constantly and reminding them. How can I make this automatic?

REPLY: This is a very common problem. Actually being clean is an adult interest, not a child's. Children with their many interests and activities are not much concerned about an adult ideal. To play in what grownups call dirt is natural with youngsters. Desirable as frequent cleansings may be, it will not become "automatic" in a child —such insistence may even interfere with a wholesome relationship between parent and child.

Until a child comes to the point of adopting cleanliness as his own ideal you will probably have to be satisfied with less than you desire. You certainly may insist upon a thorough cleansing three times a day, but you will probably have to play the part of enforcement officer until a more mature stage is reached. At length the youngsters will develop in cleanliness and will appreciate the reasons for it. Until then adapt yourself to the realities of human nature, and save yourself unnecessary anxiety.

THE ACTS OF THE APOSTLES

DAMASCUS ROAD

At midday, O king, I saw on the way a light from heaven, brighter than the sun, shining round me. Acts 26:13

THE DAMASCUS road event that changed *sinner* Saul into *saint* Paul pictures for us the divine activity that lies at the heart of *illumination*.

It is a brilliant example of God's grace in action.

The Damascus road light was the Lord Christ's own. It blazed from heaven upon unholy Saul. In an instant it expelled the darkness from his soul.

It demonstrated here, on the plane of the spiritual, what it does so winsomely in the physical world.

LIGHT IS for us an everyday blessing. We take it for granted—easily count it commonplace. Which of us gives it more than a passing thought, or regularly gives God thanks for it? But let a man think what it does, and he will say thanks to God for it.

Light drives out the darkness. It is the only power that can do it.

Only a candidate for an insane asylum would go into a dark chamber with shovel and broom and dustpan to clean out the darkness. "Man," we would quickly be telling him, "throw open the windows. Let in the light, and the darkness will be gone."

Unholy Saul would never have come to radiant life by urgent anti-darkness activity of his own. A man may say, "Let me get rid of this bad habit, and give up that unwholesome practice, and perhaps my life will be glad and happy and clean." But it is not, and cannot be.

CHARACTER by negatives! Command the people to give up "bad things" and you will make them good! That is the huge error of some religious crusaders. Stop men from smoking . . . drinking . . . gambling . . .

Sadly they discover that a man may be a teetotaler and still a scoundrel; never touch tobacco, and a villian; not know the ace of spades from the knave of hearts, and be a knave at heart . . .

It takes the Light of the world to make life radiant for a troubled soul. Only Christ's light, as Saul learned, is able to drive out the creatures of darkness.

Lift up a rotting log in the forest. Let the sun's dazzling beams blaze down upon the places where until this moment all was darkness. What a hurrying and scurrying now! Everywhere insects of the shadows madly flee the relentless brightness that blazes upon them. "Put out that light," they would cry if speech were theirs. "We can't live in the light."

Here was Saul of the pitch-dark soul, "breathing threatenings and slaughter," hurrying to Damascus in quest of victims for his sword. But the stern fact was that what he really wanted was to escape from the relentless blaze of God's light that was already shining into his secret conscience . . . anything, anywhere, to get away from that . . .

AND SUDDENLY (the words are intense with drama) "I saw on the way a light from heaven brighter than the sun, shining round me."

Illumination is a technical theological term. It has been described as "that act of applying grace by which the Holy Spirit teaches a man who is a sinner, so that as a blind person obtains the power of seeing by the opening of his eyes, so

the sinner, filled with the darkness of ignorance, by the illumination of the Holy Spirit receives the power of knowing the true God."

Let none who ponders this scene fail to see this action as God's action. One solid blessed fact certainly emerges plainly here. It may be simply restated for the comfort of every troubled sinner who has darkness in his soul. It is this—the Lord Christ is able and ready to bring his radiance into the life of every sinner who, like Saul, responds with faith to the shining light of the gospel. Nor is there a soul anywhere in darkness so deep that Christ's light cannot shine through.

Our Lord's brightness seeks us out on every Damascus road. It does not wait on our seeking. The Old Testament knows that too. Isaiah heard God making his promise to his people stubbornly bent on wandering in darkness: "I will lead the blind in a way that they know not . . . I will turn the darkness before them into light . . . and I will not forsake them."[1]

Who are you, Lord? No man, responding to the flash of God's light on any Damascus road, can honestly ask that question and long remain in doubt.

Paul's question was soon answered. In the sudden distressing brilliance of the noontide vision, his physical eyes were blinded, but a flood of heavenly light illuminated his soul.

By that light he came to a threefold vision.

He saw himself.

He saw his sin.

He saw his Saviour.

HE SAW HIMSELF. Please God, is this really I whom I see, now stripped of all my pride? Where now is the brilliant scholar who dreamed of lording it over lesser intellects as the successor of Rabbi Gamaliel, president of the Sanhedrin in Jerusalem? Where now is that one who set himself up as the absolute arbiter of other men's beliefs? Where is that terrible tyrant who hounded to death those who would not submit to his proud Pharisaic rule?

Now humility for Saul had taken the place of pride. A broken spirit is found dwelling where his heart of stone had been. "Who am I that such mercy should be shown to me?" He saw himself as he really was.

Not only that! He saw his sin too. His sin, with all that word connotes. Among actual sins, in double vividness he saw that awful sin of having been a persecutor of the church of God. He never forgot the shame of it as long as he lived. "Brethren, pray for me," he said in agony more than once, "I am not fit to be called an apostle because I persecuted the church of God."[2]

NOR WAS that all. Had he in the Damascus Road vision only seen himself in his spiritual nakedness, and his sin in its shamefulness, that would have been doomsday for him. From that place he might then have rushed back to Jerusalem in despair, and leaped off the highest cliff to let his body break under the impact of the fall just as his mind was breaking under the impact of the vision.

Saul, soon to be Paul, saw his Saviour too, the forgiving, redeeming Christ, able to save to the uttermost those who come to God by him.

No man can realize life's highest ideal and come to peace with God and to service for man without this threefold vision of himself, his sin, and his Saviour.

—CHARLES B. FOELSCH

[1] Isaiah 42:16.

[2] 1 Corinthians 15:9.

PAUL FOR EVERYBODY

The Mind of St. Paul. By William Barclay. Harper. 256 pages. $3.50.

All who have tended to regard Paul's New Testament letters as grist for the mills of only professional scholars and theologians will find welcome and delightful surprise in the lucid analyses of *The Mind of St. Paul.* The thinking and spiritual insights of this great first-century Christian come alive, are encountered as concepts intelligible and inspiring to any searcher of the Scriptures. The imaginative scholarship of British William Barclay, whose writings are finding increasingly wide acceptance on both sides of the Atlantic, will do much in this work to make the "great interpreter" of the Christian faith truly interpretive.

The Apostle to the Gentiles is seen as eminently competent for his task: "A man of two worlds . . . Jewish to the last fibre of his being, but also a man who knew the Romans and the Greeks as few Jews knew them . . . the man prepared by God to be the bridge between two worlds . . ." Dr. Barclay is concerned also to deny any cloistered, ivory-towered quality in Paul's thinking. He was not a theologian who had "never looked out of the window." Instead, he was concerned only that men along the drab, dusty way should find light and strength and life "in Christ."

Here is an almost exhaustive treatment of the Pauline doctrines, phrase by phrase and clause by clause. The author, however, skillfully avoids the merely diffuse. *The Mind of St. Paul* closely coheres on the framework of eighteen chapters which run the gamut of the Apostle's great themes, from "The Divine Initiative" to "The Second Coming." There are six chapters on various considerations about Christ, including the unique Pauline phrase, "in Christ"; there are graphic treatments of the themes of grace, faith, sin, flesh. "Faith," for instance, "is not merely the assent of the mind to Jesus Christ; it is the assent of the whole man to Jesus Christ." Or, "the flesh is human nature apart from God."

Here is a useful book. An index would have made it more so.

Trenton, N. J. PAUL T. WARFIELD

A DRINKER'S DIET

Alcoholism: The Nutritional Approach. By Roger J. Williams. University of Texas Press. 118 pages. $2.50.

The author suggests that an alcoholic is one who has "an excessive appetite for alcohol." He would offset this appetite by "good food" supplemented by vitamin and mineral intake. This is no fad suggestion but is the carefully documented result of years of study; experimentation with rats; and backed by the experience of many persons.

The flyleaf description states that "Dr. Williams is professor of chemistry and director of the world-famous Clayton Foundation Biochemical Institute at the University of Texas. He is the discoverer and the isolator of one of the B vitamins, the author of a number of textbooks in organic chemistry and biochemistry."

Since food intake and physical breakdown are always problems of the alcoholic, Dr. Williams states:

"A prime consideration in overcoming alcoholism is that the victim build up his nutrition so that his physical condition will increase his power to abstain from alcoholic consumption." Taking into consideration what he calls "biochemical individuality," the author says, "the diet of the alcoholic should contain plenty of high quality protein," "minerals and vitamins" in adequate amounts and "glutamine." He is definitely in favor of "whatever can be done socially, religiously, psychologically, or in any other way to help potential alcoholics and others to develop better personalities" but "these influences are needlessly handicapped in their efforts to bring about rehabilitation" without diet control.

The reviewer feels that if the author's studies and conclusions prove correct they will be a tremendous blessing to thousands of alcoholics, to prevention of possible future alcoholism, to the efforts of psychologists, pastors and others who have in the past felt hopeless in meeting this problem. The book deserves a wide reading, study and use.

CARL FUTCHS

Jersey City, N. J.

LITURGICAL MOVEMENT

Worship in Word and Sacrament. By Ernest B. Koenker. Concordia. 109 pages. $1.50.

Here's a bright colored red and gold paperback. It sparkles with enthusiasm for "worship." Readers of this book will discover that at worship we are in the midst of "an exciting, joyful, inspiring" experience. The author always relates Sunday to Monday in a telling fashion.

Reading these ten chapters is to discover that the author believes the liturgical movement in the American Lutheran church is not a high road to Rome. Hymns, hymn singing, church art, church architecture, sermons, prayers, Bible readings, modern translations of the liturgy, vestments, the meanings of the sacraments are discussed popularly but with depth.

Church members who desire to know particularly what Lutherans "hear and do" in worship in its best expression will find a convincing answer in these well-printed pages. The chapters are illustrated with new liturgical drawings.

G. MARTIN RUOSS

Mechanicsburg, Pa.

THE FATHERS PREACH

The Sunday Sermons of the Great Fathers. Volume 3. From Pentecost to the Tenth Sunday after Pentecost. Translated and edited by M. F. Toal. Henry Regnery. 379 pages. $7.50.

This is the third in a four-volume set which covers the church year. Dr. Toal has made a selection from the great doctors and fathers of the church between the years A.D. 350 and 900. Twenty-seven are represented, including the giants of that period; Chrysostom, Cyril, Ambrose, Jerome, Augustine, Gregory, Clement, Irenaeus, Origen and the Venerable Bede. The homilies they preached to their congregations are certainly the spiritual inheritance of every Christian.

The fact that the book was prepared primarily with the Roman priest in mind stands out all through the three volumes published to date. The homilies are carefully selected to support as far as possible the modern Roman Catholic theology. For example there are only three homilies presented for Trinity Sunday. But under Corpus Christi there are 15, all underscoring the doctrine of trans-substantiation and the mingling of water with the wine in the eucharist.

These great fathers knew their scriptures. Modern preachers would surely be far more effective in their pulpits if they were as much at home in the Bible as these men were. They quote extensively from it. However, while they arrive at great truth, their unscientific methods of exegesis leave us cold. We remember too well how every Bible-based heresy in Christendom has grown out of such exegesis.

But there is real gold in these homilies if one has the patience to mine it.

RUSSELL FRANK AUMAN

Springfield, Ohio

PAUL'S THOUGHT WORLD

The Epistle of Paul to the Galatians. By Joh. Ph. Koehler. Trans. E. E. Sauer. Northwestern. 167 pages. $2.95.

This book is the outgrowth of lectures delivered before 1909 (when the original German edition appeared) at the seminary of the Wisconsin Synod. Its concern is not with textual and critical problems, or even with the grammatical matters that necessarily concern the author of a commentary. The thought is, rather, to enable the reader to understand the thought-sequence of the Apostle Paul.

Unfortunately the translation is rather wooden, which may be the reason why the Apostle's excitement fails of transmission. There are no surprises in the interpretation. There is a rather shocking lack of interest in social problems.

JOHN SCHMIDT

Williamsville, N. Y.

overseas

Church president honored at Wittenberg . . . "Luther" film, opening under difficulties, praised by press

ARGENTINA: Buenos Aires. Sept. 17.— LUTHERANS in this country felt honored today as the president of their church, the Rev. Jonas Villaverde, received an honorary Doctor of Divinity degree from a North American university. Wittenberg conferred the degree on the day marking its change-over from "college" to "university."

Dr. Villaverde, president of the United Evangelical Lutheran Church in Argentina, studied at Wittenberg and in 1931 received his B.D. degree from Hamma Divinity School. Since his ordination he has been pastor of the Good Samaritan Church in Villa Progreso, a suburb of Buenos Aires. His wife, the former Catherine Pietrafaccia, has developed and directed a primary parochial school in connection with the parish program.

Pastor Villaverde is one of the pioneers in creating evangelical literature for the Lutheran Church and for other Protestants in Argentina.

For 28 years Dr. Villaverde has served in congregational, synodical, interdenominational, and international work. He is one of the leaders in evangelical circles in the River Plate area, having served several terms as president of the Confederation of Evangelical Churches of the River Plate.

Pastor Villaverde is also president of the board of directors of the Lutheran Seminary in José C. Paz (Buenos Aires) and a member of the consulting board of the United Bible Societies in Buenos Aires.

An outstanding preacher, Dr. Villaverde has preached and lectured widely, including radio addresses. He has also traveled extensively as representative of the UELC. In 1957 he attended the assembly of the Lutheran World Federation in Minneapolis. He was chairman of the planning committee for the third Latin American Lutheran Conference held in Buenos Aires in April of this year.

DR. JONAS VILLAVERDE
Latin American pioneer

THE ANNUAL Bible Societies meeting was recently held in Buenos Aires with delegations present from various Protestant churches in Argentina.

Dr. Ivan Nothdurfat, executive secretary of the United Bible Societies in Argentina, Paraguay and Uruguay, reported that more than 700,000 Bibles and portions have been distributed during the year with a deficit of six million pesos which was subsidized by overseas organizations.

Speaker for the occasion was Dr. Evaldo Alves, executive secretary of the

Brazilian Bible Society. He emphasized the need for local support of the Bible Society work, rather than dependence on subsidies from North America or Europe. He said that the moment an indigenous society is formed local contributions leap upward. The overseas Bible Societies "have a big heart, but the effect is 'dis-educating' so far as local stewardship is concerned," he said.

Outlining prospects for formation of a Bible Society in Argentina, the speaker pointed out that even after eleven years of existence the Brazilian Society has not achieved financial independence.

EVANGELISM plans continue to move steadily forward in Argentina under the leadership of the Rev. N. Earl Townsend, director of the church's evangelism program. Plans were recently made for institutes for church councilmen, provision of stewardship literature and the request for experienced guidance through the visit of a representative of the Stewardship Department of the ULCA. Pastor George M. Walborn is stewardship secretary for the Argentine synod. Hard hit by inflation, the Argentine Church does not contemplate an easy job of educating members to give more for church work.

BUENOS AIRES was the scene of the premiere showing of the *Martin Luther* film. This took place at a time of widespread strikes in industry here. Many workers defied union leaders and stayed at their posts. Nevertheless the strike contributed to low attendance for opening of the picture. There were no newspapers the day before or on opening day, thus paralyzing promotion.

Later reviews in the papers were varied in their praise and condemnation of the picture. *La Razón* qualified *Luther* as "sweet and haranguing" and "causing heated discussions among the audience." *El Mundo* (normally pro-Catholic) said it "treated with commendable moderation a subject of risky nature." *Noticias Gréficas* commented, "Great objectivity was achieved."

According to *La Prensa* the *Luther* film is a "tedious story which cannot be tolerated beyond the first half." *The Buenos Aires Herald,* English-language newspaper, listed the film as undesirable for children under 14.

The Roman Catholic Church has placed the film on the prohibited list. *La Nación* said: "The life of Martin Luther brought to the screen in a dignified manner in this film, produced partly by the Lutheran Church, suffers, for that reason, from an evident dogmatic tone . . . In spite of this fact the film endeavors honestly to define the powerful personality of Luther."

Box-office receipts did not measure up to the local distributor's expectancy. However *Martin Luther* made an impact on Buenos Aires and was much talked about throughout the downtown theater district. —N. EARL TOWNSEND

ARGENTINA: Cordoba. Oct. 13. (RNS) —MORE THAN 300,000 Roman Catholics swarmed into this city for the colorful rites that marked the close of the sixth National Eucharistic Congress. Highlight was a message from Pope John, who gave a radio address in Spanish to the throng. Also speaking was President Arturo Frondizi, who declared that Argentina was "open to all beliefs, ideas and influences" but that "the Catholic faith would be preserved intact." He called Roman Catholicism "one of the fundamental factors" in Argentina's national unity.

Cardinal Fernando Cento of Italy was the Pope's representative at the ceremonies and conducted the chief services.

Building Projects Begun by Three Synod Congregations

By JOHN E. COOPERRIDER

CHICAGO—Ground has been broken for two new mission churches and for an older congregation's new sanctuary in the Illinois Synod.

NATIVITY CHURCH, Wonder Lake, is building a combination church and parish education building on a hillside, with entrances at two levels. Cost is estimated at $118,000.

Taking part in the groundbreaking ceremony were Synod President A. Howard Weeg, Missions Secretary Royal Lesher, Pastor Burton Schroeder, and the Rev. C. Carl Eklof of Christ Church, Decatur. The congregation has used a house-chapel since organization in 1952.

GOOD SHEPHERD CHURCH, Prospect Heights-Wheeling, started the first unit of a three-stage program. The L-shaped building will contain a nave seating 168 and a choir of 24, with a multi-purpose "overflow" room to accommodate 70 more; and a combination Sunday school and fellowship area divisible into five separate classrooms. Cost will be $188,000.

Pastor Schroeder breaks ground at Wonder Lake, Synod President Weeg in background

Pastor Cooperrider at Prospect Heights site

Dr. Lesher preached at the ceremony conducted by Pastor John E. Cooperrider. The congregation organized in 1957 has been worshiping in the Wheeling grade school.

NORWOOD PARK CHURCH, Chicago, broke ground for a $125,000 building of modern gothic design to accommodate 300 worshipers. Speaker was the Rev. Robert J. Schenck, president of the Chicago Conference. Pastor Warren F. Best was the liturgist.

The same spade used to start the parish education building in 1955 was used. This 35-year-old congregation has a communing membership of 426 (*photo on next page*).

Pastor Best turns earth at Norwood Park as Conference President R. J. Schenck looks on

1,050 Attend Camp Alpine

TEN WEEKS of camping and a family week-end brought 1,050 persons to Alpine Lutheran Camp this summer. Of the synod's 162 churches, 140 were represented, according to Pastor John M. Spaid, secretary for educational camping.

CHICAGO SEMINARY enrolled 31 new students. Of the 107 undergraduates, 46 are from the Illinois Synod. President Armin G. Weng said the large number of Illinois men "attests to the awareness of our pastors to the need of men for the ministry."

CHICAGO CONFERENCE churches sent 120 teachers and lay leaders to a leadership school, held on six Monday evenings this fall at the seminary.

Benevolence Pledges Coming In

PLEDGES TOTALING $734,000 have been made by 132 congregations toward the $1,114,000 synod budget, reports Stewardship Secretary Richard L. Peterman. No dramatic increases were noted, but 20 congregations have shifted to a percentage basis in their benevolences.

HOW MUCH do pastors give? A survey at the last Illinois Synod convention showed this pattern: Of 118 pastors replying to the query, 11 were giving less than 10 per cent of cash income to the church, 77 were giving 10 to 15 per cent, 29 gave 15 to 20 per cent, one gave 30 per cent.

Trinity Church, Mt. Morris, the Rev. L. H. Cooperrider, pastor, adopted a 50-50 budget, the first Illinois congregation to do so. Others indicated they will give one-third or one-fourth for benevolence.

WISCONSIN

Statewide Clothing Drive Seeks to Set New Record

By CHARLES A. PULS

MADISON — Wisconsin Lutherans, who have collected 2,378,474 pounds of clothing for Lutheran World Relief since 1955, are out to set a new record in the Thanksgiving appeal. Last year, 595,594 pounds were received. The 1959 goal is 600,000 pounds, of which 180,520 pounds were collected in the spring campaign.

Thirteen areas have been organized, with loading dates set from Nov. 7 to Dec. 1. Leadership in three areas is provided by the Synodical Conference, others include all Lutheran church bodies. The general state chairman is the Rev. Charles A. Puls, of Madison.

Luther Manor Gets Started

GROUND WAS BROKEN Oct. 11 for Luther Manor, home for the aged, in Milwaukee. Dr. A. A. Zinck, pastor emeritus of Redeemer Church, turned the first shovel. Thirty-five ULCA pastors took part.

Congregations in the area have subscribed $400,000 to add to the initial gift of $200,000 for the home. The institution will provide for 98 persons, including 30 in the infirmary.

FIRST CHURCH, Sheboygan, laid the cornerstone for its new building on Oct. 11.

New Congregation Organized

ADORATION CHURCH, Tuckaway, Milwaukee, was formally organized on Sept. 27 with 102 charter members. The Rev. Herbert W. Groth is the mission developer.

PASTOR RICHARD M. FLAA leaves the Morrisonville and Poynette congregations to develop a new mission in Rochester, Minn.

FIFTY-FIRST CONVENTION of the United Lutheran Church Women of the Wisconsin Conference was held Oct. 18-19 in Trinity Church, Appleton. Speakers included the Rev. Ronald L. Zaudtke, missionary to Argentina; Synod President George L. Lundquist, Conference President Paul L. Roth, and the Rev. Frederick R. Ludwig, of the Board of American Missions.

EMMANUEL CHURCH, Menominee, Mich., has purchased a parish house.

SISTER JANET HOOVER has begun work in Incarnation Church, Milwaukee.

Worship Services Started In Two Michigan Missions

By CLYDE G. STEELE

DETROIT—First services held in new Michigan mission fields late in the summer were well attended, with indication that strong congregations will be organized.

Attendance of 125 was reported at the proposed Christ of the Lakes Church, in White Lakes Township near Pontiac. The Rev. Ivan Ross is the mission developer. This mission ministers to families moving from the cities to the lakes for year-round living. Forty-four families were represented.

Another big response was noted at the proposed St. Philip's Church, in Trenton south of Detroit, when 120 came to the first service. Pastor Franklin Jones, the developer, is assisted by a lay committee com-

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MINNESOTA

Duluth Church Saves Cornerstone From Original Building

DULUTH, MINN. — Before workmen demolished the old wooden St. John's Lutheran Church to make way for a parking lot, Pastor Paul E. Landstrom had the 1905 cornerstone carefully removed. It may be used again, he said, when the congregation is ready to build a new church.

Inside the old cornerstone were found letters and other mementos including a copy of THE LUTHERAN, an old Bible, Luther's Small Catechism, and a Duluth newspaper carrying news of a train robbery and of the capture of a kidnaper. There were also a 1905 Indianhead penny and an 1891 nickel.

St. John's Church moved in 1938 to a new location, and the original church was used by another congregation.

Examining contents of Duluth cornerstone are Pastor Landstrom, wrecker Clarence Reitan, and Jack Otto, councilman (Duluth Herald Photo)

Inner City Is Church's Mission Frontier, Pastors Agree

THE CHURCH will have to plant missions in the inner city just as it planted them in Africa. And the mission pastors will need special training in the language and culture of the inner city's people.

So agreed pastors of the Michigan Synod during a panel discussion on Church and Community at the Christian Social Responsibility conference held Sept. 14-16 at Gun Lake summer camp. Leaders declared that Protestants have deserted the inner city, leaving a mission frontier distinguished by paganization, religious ignorance and rootlessness.

Dr. George W. Forell, of Chicago Seminary, said that men's controversies today are political, rather than religious or scientific. But the realistic Christian knows there is no political solution to the human predicament. The law can't abolish sin, he said, but can only curb its worst effects.

Just as we are using top brains and best resources to get to the moon, Dr. Forell said, we should use them also to find out how to give our surplus food to hungry peoples without upsetting their economies and ours.

Prof. Franklin Sherman, of the University of Iowa School of Religion, said this is an age of apathy as well as of anxiety. Man lives with an "expectation of catastrophe," yet closes his eyes to such threats as atomic fallout. Advanced technology doesn't provide any pat, easy solutions to the problems of our time. Can the church help people find the answers? he asked.

Most of the pastors were reluctant, during the discussion, to express any definite moral convictions on problems like fallout. But they agreed that both the pastor and the layman should be politically active.

One of the questions which did not arise at the conference was that of race relations. Integration was not even mentioned.

MICHIGAN . . .

posed of John Gustafson, Mrs. George Janosky, Douglas Ames and Richard Anderson. A four-acre site has been purchased.

DEVELOPER KAMAL HANNA reports that 110 interested persons met Sept. 27 to consider plans for the proposed Bethany Church in Erin Township, northeast of Detroit. A church site has been obtained.

Pastor Hanna was married on Sept. 5 to Miss Eleanor Jamieson, former personnel secretary of the Board of Deaconess Work.

Lansing Church Breaks Ground

IN SPITE OF POURING RAIN, St. Stephen's Church, Lansing, broke ground for the first unit building. An assembly of 160 members stood firm in the torrent as Pastor Kenneth Ferguson turned the ceremonial spadeful of earth. Organized in 1956 with 87 charter members, the congregation now numbers 335.

ST. LUKE'S CHURCH, Muskegon, had a tough vacation church school problem—not enough room for the record enrollment. They solved it—borrowed three tents from the Boy Scouts and Civil Defense.

SOMETIMES churches "catch on fire" with evangelism. But the blaze in Our Saviour Church, Saginaw, was of the destructive kind. Pastor Carl Kaltreider reported about $300 damage in the chancel area.

No Time for This Foe

The demand for equal time to present both sides of controversial subjects on radio or TV has been in the news a lot lately. An interesting sidelight comes from Detroit.

Dr. Nellie Ebersole, director of the radio and TV department for the Detroit Council of Churches, was winding up their Sunday morning broadcast recently at WJBK-Radio when an engineer approached her.

"There's a man outside in a long red suit, with a tail and horns and carrying a spear, Dr. Ebersole," he said. "He's demanding equal time. What shall we do?"

Church Building Projects Reported in Lehigh Valley

By HENRY W. SNYDER, JR.

ALLENTOWN — The number of building and renovation programs among Lehigh Valley Lutheran churches is increasing rapidly. St. John's Church, Allentown, on Sept. 27 rededicated its Sunday school rooms and church offices in the Christian Education building. Future plans call for installing second floors in the gymnasium and church auditorium.

Salem Church, Bethlehem, dedicated its $200,000 Christian Education building Sept. 27. The entire Sunday school is now housed in the new Broad Street building which includes the church offices and a large all-purpose room in the basement.

St. John's Church, Slatington, rededicated newly renovated Sunday school rooms Sept. 20. St. John's Church, Fullerton, is worshiping in its reconstructed educational wing, while the new church is being erected.

Grace Church, Macungie, is raising funds to purchase adjoining properties and to redecorate its sanctuary. Zion Church, Northampton, broke ground Sept. 20 for a new $37,000 parsonage.

Dr. Fry Speaks at Easton

DR. FRANKLIN CLARK FRY was to address members of 40 Easton area churches at a Lutheran Reformation Rally Oct. 25 at Lafayette College.

The same evening, Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, was speaker at the Protestant Reformation Rally in historic Central Moravian Church, Bethlehem.

AN UNUSUAL VENTURE in church drama was scheduled for Oct. 20 in Holy Trinity Church, Bethlehem, when the "Bishop's Company" of Santa Barbara, Calif., presented the C. S. Lewis' drama, "The Great Divorce," in the church nave. The presentation was part of a week-long observance of

Pastor Herman Schleifer (center), with Dr. Charles M. Cooper and Pastor Emeritus Frank Gehr at Salem, Bethlehem, dedication rite

dedication of a $290,000 Christian Education building and renovation project.

Anniversaries Observed In Susquehanna Churches

WILLIAMSPORT — Anniversaries were marked by two Susquehanna Conference congregations last month.

St. John's Union Church, including Lutheran and United Church of Christ congregations, celebrated the 50th anniversary of its building near New Berlin on Sept. 20. Sermons were given by Dr. Beryl Maurer, research director of the Central Pennsylvania Synod, and the Rev. C. Elwood Huegel, conference president.

Follmer Church, Milton R.D. 2, observed the 100th anniversary of its building during a week of services beginning Sept. 24. Among the speakers was Dr. Raymond T. Stamm, professor emeritus of Gettysburg Seminary and a son of the congregation.

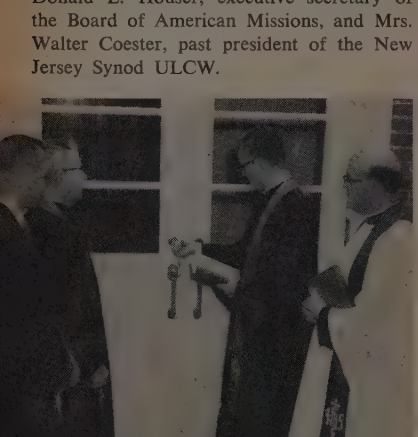
Family Mission Conducted In East Penn Conference

By VIGGO SWENSEN

HARRISBURG—Annual convention of the East Penn Conference will be held Oct. 28 at Grace Church, Camp Hill. Speakers include Dr. Jacob Myers, of Gettysburg Seminary, and Dr. Myrom Klinkman, chaplain of the Harrisburg State Hospital.

About half of the churches in the conference co-operated in a Lutheran Family Preaching Mission, Oct. 18-21. The theme was "Christ Jesus in Your Home." Chairman of the mission committee was the Rev. James W. Emerick, of Millersburg.

UNITED LUTHERAN CHURCH WOMEN of the conference met Oct. 24 at Trinity Church, Camp Hill. Speakers were Dr. Donald L. Houser, executive secretary of the Board of American Missions, and Mrs. Walter Coester, past president of the New Jersey Synod ULCW.



New parish house was dedicated at Christ Church, Gettysburg. Shown at door are Roy Mock who presented key; Dr. M. R. Hamsher, former Pastor Herman G. Stuempfle, Jr., and Dr. W. Kent Gilbert, who spoke at ceremony

Pastor Thomas A. Berg presents Lamb Award to Mark Sultzbaugh in Berrysburg church as Scouting leader James Armour looks on

MARK J. SULTZBAUGH, who has served scouting for 18 years, received the Lamb Award, highest honor for scout leadership in the Lutheran church, at St. John's Church, Berrysburg. He is president of the United Lutheran Church Men and treasurer of the Sunday school in his congregation.

EIGHTH ANNUAL State Pastors' Conference, Nov. 10-12, will be held in Scottish Rite Cathedral, Harrisburg. Dr. Edwin T. Dahlberg, president of the National Council of Churches, will be the featured speaker. Devotions will be led by Dr. Charles M. Cooper, president of the Pennsylvania Ministerium.

HARRISBURG STATE HOSPITAL staff is sponsoring a seminar on "Religion and Mental Health" for clergymen, physicians and psychiatrists, on the first Sunday of each month.

REPAIRS HAVE been completed to the steeple of St. Peter's Church, Middletown, damaged by lightning last June.

STEWARDSHIP SECTOR projects starting this fall will bring to 200 the number of congregations in the synod using the plan.

"Horse and Buggy" Church Needs Change, Leaders Told

SELINSGROVE, PA.—Why are people content with a "horse and buggy" church when they have up-to-date farms and homes? This question evoked some self-searching discussion at the seventh annual Rural Life Conference, Sept. 11-12, at Susquehanna University.

Dr. William H. Lazareth, of Philadelphia Seminary, set the direction of the conference with his presentation of "A Gospel of Change." The church's unwillingness to change, he said, is "the chief mark of its persisting sinfulness. For evangelical Lutherans, refusal to change simply because of tradition is idolatry!"

The church must disavow ecclesiastical conformity and be marked by the dynamics of flexibility and experimentation, Dr. Lazareth declared. "We are in the church by God's grace, not by reason of what we did for him, but what he did for us, and our whole life must be one of change."

Dr. F. L. Whaley, of Pennsylvania State University, presented the principles of group action in the life of the rural congregation. Leadership, he said, is shared behavior, a product of group interaction.

Laymen and pastors agreed that change takes time and patience, involves study and training programs, and a thorough knowledge of the people involved. Only reason for change, they concluded, is spiritual: to proclaim God's word more effectively in changing times.

Religious Institute Held At Prince of Peace Church

By CARL W. WEBER

PHILADELPHIA—An institute of comparative religion is being held at Prince of Peace Church, Northeast Philadelphia, for six weeks closing Nov. 12. The program was arranged by Pastor Ellis Kretschmer.

First lecturer was the Rev. William Coley Roeger, of Chalfont, who presented "The Lutheran Tradition." Talks on Roman Catholicism and Greek Orthodoxy were given by representatives of those faiths on the two following weeks.

The remaining schedule: "The Anglican Tradition," Oct. 28, the Rev. Stuart A. L. Thomas; "The Calvinistic Tradition," Nov. 4, the Rev. Kermit Jones; and "The Jewish Tradition," Nov. 12, Rabbi Theodore H. Gordon. Sessions begin at 8 P.M.

Germantown Home Wing Dedicated

CENTENNIAL PAVILION of the Lutheran Home for Orphans and Aged at Germantown was dedicated Oct. 18. The speaker was Dr. F. Eppling Reinartz, ULC secretary.

The new million dollar infirmary wing is the culmination of the home's 100th anniversary year. Since its founding with one dollar in 1859, the home has grown to be one of the largest institutions of its kind in this area. It serves the 542-congregation Ministerium of Pennsylvania.

Also participating in the dedication ceremonies were Dr. Charles M. Cooper, Ministerium president; Frederick G. Krapf, of Wilmington, Del., president of the board of trustees; Otto W. Woltersdorf, of Frankford, chairman of the building committee; and Dr. Walter R. Harrison, superintendent-pastor of the home.

Conference Church Women Hear Missionary Speakers

By ERNEST J. HOH

LANCASTER—The Rev. David J. Hoh, missionary on furlough from Japan, spoke at the sixth annual convention of the United Lutheran Church Women of the Lancaster Conference, on Oct. 21 in Emmanuel Church, Lancaster. Mrs. Charles W. Hauser also spoke on "The Challenge of Africa."

UNITED LUTHERAN CHURCH MEN of the

Continued on page 47

NEW YORK

Buffalo Pastor Builds Sloop to Sail Lakes

BUFFALO—A 35-foot sloop built in the parsonage and parish house of Concordia Church will be sailing the Great Lakes next year. At the helm will be Pastor Edmund J. Moeckel, the designer and builder.

Before entering the ministry last year Pastor Moeckel was a yacht designer. A torpedo boat lieutenant in World War 2, he designed ships for Luders Marine Construction Co., Stamford, Conn., from 1945 to 1950, then opened his own architectural firm. During the Korean conflict he was recalled by the Navy to serve in the Bureau of Ships.

Next spring when Pastor Moeckel launches the "Emma K." (named after his wife), some of his first passengers will be members of the congregation who helped him in his spare-time project. He devoted one day a week to the job.

The keel was laid in the parsonage basement, full-scale drawings were made in the attic, and Pastor Moeckel built the cabin in the parish house. When Sunday school was in session, the cabin was stood up on end to make more room for classes.

Ralph E. Welt, president of the church council, helped set up the frames. Mrs. Moeckel is making the cabin curtains. Miss Mary Mueller, church secretary, sewed the private flag—a fish with the Moeckel initials.

Builder Moeckel with hull of his vessel

Pastor Moeckel also serves as architect for Concordia Church's $55,000 improvement project, to connect the church and parish house, modernize the Sunday school and construct a large parking lot.

Dr. Villaume on Board Of Family Service Group

NEW YORK—Dr. William John Villaume, executive director of the department of social welfare, National Council of Churches, has been elected a member of the board of directors of the Family Service Association of America, a federation of almost 300 family counseling agencies in 250 cities

Worship Service for Men Held in Buffalo Church

By HERBERT A. BOSCH

BUFFALO—More than 350 laymen attended the first worship service for men only, sponsored by the Western Conference United Lutheran Church Men in Christ Church, Buffalo, Sept. 27.

The speaker was the Rev. Franklin L. Jensen, of Erie, Pa., a member of the ULCM executive committee. He urged the men not to confine their faith within the walls of a church building, but to carry it and its power into their homes and occupations.

"You are not called to be the salt of the church, but of the world," he said.

Participating in the vesper service were Dr. John M. Strodel, pastor of the host church; the Rev. Edward G. Goetz, of Lan-

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N. Y.: BUFFALO . . .

caster, N. Y., president of the Western Conference; and the Rev. Russell E. Swanson, of Tonawanda. A men's chorus of 50 voices directed by William Breach added to the inspiration of the day.

Conference Has Fall Meeting

FALL MEETING of the Western Conference was held at the Church of the Atonement, Buffalo. President Goetz preached at the communion service. Dr. Alfred L. Beck, synod president, addressed 140 members of the councils of 30 congregations, challenging them to greater participation in the work of the church.

Decision on the matter of full-time leadership in the conference was postponed pending further study. The committee seeking to consolidate all benevolence appeals will also make its report at a later date.

CHURCH EXTENSION SOCIETY, adjunct to the synod's home mission work, held a dinner meeting at St. Mark's Church, Kenmore. Speaker was the Rev. Alvin H. Butz, Jr., c Zion Church, Niagara Falls.

ORDINATION of Paul R. Mertzlufft too place at Resurrection Church, Buffalo, i the presence of a large congregation and number of the clergy. Synod President Bec officiated, assisted by Dr. Ernest C. Frenc Pastor Robert M. Ireland, Conference Pre ident Goetz and Pastor Henry T. Mc Knight.

RECENTLY ARRIVED to begin pastorates ar the Rev. George E. Stauffer, at Perkasi Church, Buffalo; the Rev. Milan Slahor, a Messiah Church, Livingston, and the Rev Howard E. Funk, at Grace Church, Nort Tonawanda.

Rochester Conference Meets

ROCHESTER—Fall meeting of the Roch ester Conference was held at St. Paul' Church, Dansville. Conference Presiden Elmer G. Schaertel, of Redeemer Church preached at the communion service. Pasto Frederick J. Teichmann, of Messiah Church

The Prophet Motive

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Greece, was elected secretary to replace Dr. Martin L. Dolbeer, who was called to be chaplain at Waterloo Seminary.

St. Paul's Church is celebrating its 150th anniversary. The Rev. Richard W. Olsen is pastor.

VOLUNTEER WORKERS helped to speed completion of Atonement Church's first unit so that the congregation could hold worship inside on the same day the cornerstone was laid, Sept. 13. The building committee under leadership of Dr. Justin E. Lacy, Jr., spent many hours laying floors, painting walls, and cleaning up. The Rev. Frederick H. Reissig is pastor of this congregation organized in 1957.

India Delegation Here

A DELEGATION of seven pastors and lay leaders of the Andhra Evangelical Lutheran Church of India has arrived here for a five-month visit to study the evangelism and stewardship programs of the United Lutheran Church in America. They hope to adapt the ULCA methods and materials to their own situation in India, according to Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions.

After a series of seminars with the mission board, the delegation will meet with representatives of the United Lutheran Church Women, the Board of Parish Education, the Luther League of America, the Lutheran Laymen's Movement, and other ULCA boards and agencies. Later they will spend several months as guests of congregations in five eastern states.

The president and secretary of the India Church, Dr. A. N. Gopal and Mr. T. John Ratnam, will arrive this month to join their colleagues for a November policy conference with the staff of the Board of Foreign Missions. This meeting is to discuss methods of developing additional indigenous leadership in the Andhra Church.

In an effort to advance this program of home control, the board last year turned over to the Andhra Church property worth more than $3 million, Dr. Erb explained.

MORE THAN 100 Luther Leaguers of the Genesee Valley district held a retreat at Camp Corry on Keuka Lake, Sept. 18-20. The Rev. Albert Horn, ALC pastor directing the local Inner Mission Society, was the chaplain.

NEW HEADQUARTERS for the Inner Mission Society was dedicated Sept. 27. Speaker was the Rev. Fred Heins, founder and first director of the local society, now director of Inner Missions at Youngstown, Ohio.

SECOND ANNUAL Lutheran College Day will be held in St. John's Church in mid-November, under sponsorship of the United Lutheran Church Men.

ORDINATION of the Rev. Robert Seibold was conducted by Synod President Beck at Redeemer Church, where he was called as assistant pastor.

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Maryland Woman Presents Bible to Mr. Khrushchev

By WILSON P. ARD

HAGERSTOWN—A Lutheran Sunday school teacher accomplished an unusual missio during Nikita Khrushchev's visit to this country. She delivered to the Russian embass in Washington a red letter Bible as her per sonal gift to the Soviet premier.

Mrs. Howard K. Reinhardt, of Trinit Church, Hagerstown, said she had no trou ble getting into the embassy, and a Russia official assured her that the gift would b received by the premier, along with hun dreds of other gifts from Americans. Thi was the only Bible among them, she wa told.

Inside the Bible Mrs. Reinhardt ha placed a personal note urging Mr. Khrush chev to accept Christ as his savior. "Jesu Christ has changed men's minds and heart as no other personality could," she sai and she "felt that Mr. Khrushchev shoul have an invitation to meet this one persona ity so different from the ones he is accu tomed to meeting."

Family Life Conferences Held

A CONTINUING PROGRAM of developin family-church responsibility was launche this month in the Western Maryland are with four district Family Life conference They were held at St. John's Church Hagerstown; Grace Church, Westminste Evangelical Church, Frederick, and St. Paul Church, Cumberland.

Leaders were the Rev. Lawrence M Reese, of the ULC Board of Parish Educ tion; Dr. Vernon L. Strempke, of the UL Board of Higher Education; Mrs. Jeanne Moehn, family life specialist of the Unive sity of Maryland; Pastor Roland A. Rie synod director of Christian Education an Youth Work, and Pastor Stanley B. Je nings, chairman of family life conference

SYNOD TREASURER VIRGIL W. DOUB r ports as of Sept. 20, receipts for appo tioned benevolence were $353,602, or 55 per cent of the $636,834 goal. Luther World Action receipts were $50,342. Th camp site fund amounted to $119,983.

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12:10 p.m., 12:40 p.m.

'A.: LANCASTER . . .

Continued from page 41

onference adopted a new constitution at heir meeting in Grace Church, laying a oundation for better development of men's vork in the congregation.

Lutheran Institute Held

FIRST LUTHERAN INSTITUTE in this terri- ory, arranged by the conference Christian ducation committee, is being held at Holy rinity Church, with two courses on six onsecutive Wednesday evenings.

Dr. Jacob W. Heikkinen is teaching "The lew Testament, Its Contents and Values," nd Dr. Abdel Ross Wentz is presenting The Lutheran Church in American His- ory." More than 100 persons are enrolled.

REFORMATION vesper service was sched- led Oct. 25 in Zion Church for Lutherans f Lancaster and vicinity. The speaker was Dr. Melvin A. Hammarberg, of Minne- polis, executive director of the Board of Vorld Missions, Augustana Church.

Conference Convention Oct. 30

LANCASTER CONFERENCE convention will e held Oct. 30 in the Bergstrasse Church, ear Ephrata. A feature will be installation f the Rev. Henry K. Wohlgemuth as execu- tive director of Lancaster Lutheran Service. The speaker will be the Rev. Harold W. Reisch, of the ULCA Board of Social Mis- sions.

CLOTHING for Lutheran World Relief will be collected in this area during November.

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Rallies to Aid LWA Set In Chicago and New York

RALLIES TO SPUR lagging Lutheran Wor Action response have been scheduled ne month in Chicago and New York. Pres dents and LWA directors of every Unite Lutheran synod have been invited to atten Much new promotion material will be pr sented.

Dr. Franklin Clark Fry, ULC preside and head of the Lutheran World Federatio and Dr. Paul C. Empie, executive direct of the National Lutheran Council, will spe at both meetings—Nov. 9 in Chicago ar Nov. 10 in New York.

Also speaking at both will be the Re Oscar R. Rolander, secretary of NLC's d partment of World Missions Co-operatio the Rev. Ove R. Nielsen, assistant executi secretary of Lutheran World Relief, and th Rev. Rollin G. Shaffer, assistant director Lutheran World Action.

In addition, Dr. Melvin A. Hammarber executive secretary of the Board of Wor Missions, Augustana Lutheran Church, w speak at the Chicago meeting, and D Stewart W. Herman, executive secretary the Division of Lutheran World Federatio Affairs, NLC, will speak in New York.

LWA receipts from United Luther synods in the eight months ended Sept. were $1,045,137, or 57.75 per cent of th 1959 goal of $1,809,860. "Par" for th stage, however, is calculated at 63.99 p cent, the average proportion of the annu goal reached by Sept. 27 in 1955, 1956 a 1957, the last three years in which 100 p cent was achieved.

Actual income up to Sept. 20 was 8 p cent above last year, but the 1959 quota higher and the 1958 goal was missed 6 per cent.

—CHANGES OF PASTORATE—

CANADA

BUEHLOW, ARTHUR F. From Trini Church, New Hamburg, Ont. To Zi

Church, Pembroke, Ont.

EBLE, ERIC H. From St. Paul's Church, Bridgeport, Ont. To Maywood, Ill., School of Missions.

CENTRAL PENNSYLVANIA

LARKE, JOHN R. From Pine Grove Mills parish. Graduate study.

EINEY, MARK A. From St. Matthew's Church, Lebanon, and Trinity Church, Colebrook. To Grace parish.

NGRAM, R. LINDSAY, JR. From First Church, Windber. To St. Matthew's Church, Hanover.

URZ, WALTER R. From U.S. Air Force chaplaincy. To St. Luke's Church, Roaring Spring.

ENGEL, STUART H., JR. From St. Michael's Church, Cogan Station, and Faith Church, Williamsport. To U.S. Air Force chaplaincy.

GEORGIA-ALABAMA

ARKLAND, ARNE. To Holy Cross Church, Athens, Ga.

MICHIGAN

LACK, WILLIAM. From Peace Church, Ann Arbor. Graduate study.

UTZ, M. FREDERICK, JR. From Shepherd of the Lakes Church, Walled Lake. To U.S. Air Force, chaplain.

ULLER, FRANK D. To St. Paul's Church, Temperance.

OHIO

HITE, ANDREW J., III. From Bethel Church, Cicero, Ind. To Calvary Church, Cleveland.

PACIFIC

ONE, ALFRED H. From First Church, Decatur, Ill. To University Church, Seattle, Wash.

PENNSYLVANIA MINISTERIUM

SCHOFF, RUDOLPH H. From Advent Church, Philadelphia, assistant pastor. Chaplain in training.

OOD, DONALD R. To Christ Church, Trumbauersville.

VIRGINIA

ULDER, LELAND M. From Chilhowie parish. To Holy Trinity Church, Kingsport, Tenn.

SMITH, JOHN L. From Reformation Church, Greeneville, Tenn. To Faith Church, Staunton, Va.

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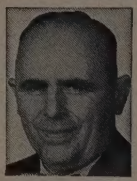

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THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

IN CONCLUSION . . . . . .

THE REFORMATION is getting a double-barreled observance this year. The *Common Service Book* and other Protestant hymnals instruct that when Oct. 31 falls on a Saturday, Reformation Sunday may be observed the following day. This year Reformation's festival day falls on a Saturday.

The new *Service Book and Hymnal* changes the rule. In an effort to gain greater attention for All Saints' Day (Nov. 1), which has never been much of a celebration in our churches, the rule says that *"The Sunday preceding October 31 may be observed as Reformation Day."*

As a result, some Lutherans will claim that Oct. 25 is Reformation Sunday while others will hold out for Nov. 1. This is the sort of thing that caused churches to split into factions in years past. It's not likely to have so disastrous an effect now.

MOST IMPORTANT is that the Reformation is remembered and celebrated. All the saints' days in the world aren't as meaningful for our times as the world-shaking inheritance that was renewed for us by Martin Luther's stormy career. "You shall know the truth and the truth shall make you free" is a message the church needs to hear over and over again, lest we fetter ourselves with the same chains that bound the church of Luther's day.

It would be comforting to presume that trends away from the Reformation emphasis are limited to sectarian churches, but it isn't so. Lutherans are affected by them.

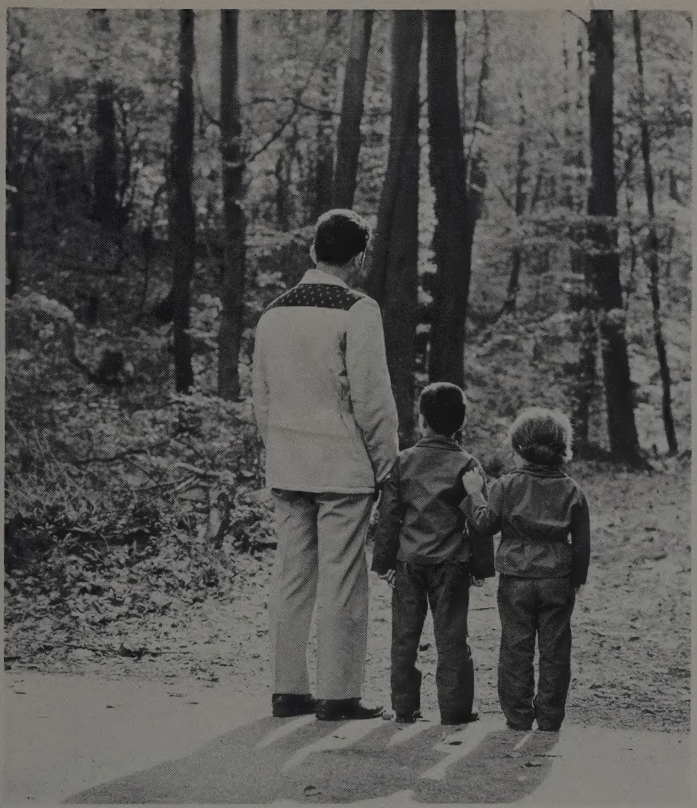
One disturbing trend today is the belittling of the Bible. In the spirit of Luther, we recognize as our authority t true and visible Word of God, our Lo Jesus Christ. The Bible is important b cause it is the chief witness to Chri If the witness is true—and we must b lieve that it is—no man has the right accept parts that please him and disca the others. To claim that a personal e counter with Christ is all that is need and to build a subjective theology arou this kind of mysticism is heresy. Luth wouldn't have minced words in descri ing some of today's theologians a neither need we.

The other extreme is to idolize a worship the Bible. Since it has been e trusted to men, who are notoriously f lible, it is quite right to subject it to c ical analysis, as Luther did. Some pa are more meaningful for us than othe Reformation Day should remind us study the book constructively, sym thetically and reverently. And let's a humbly. We may learn something from

A SECOND disturbing tendency is t growing emphasis on ritual. Ritual m be distinguished from liturgy, which c add beauty and meaning to our worsh But when rites or forms become an e in themselves, we need to call a h The idea that frequency of Holy Co munion is a test of one's Christian fa for example, is a holy horror. To t communion once a year in humility, pentance and awe is better than to d once a week in routine fashion.

Luther reminded us that it doesn't t a special place or a special ceremony meet God. We should turn to him da hourly, as naturally as we would turn our dearest friend.

—ALBERT P. STAUDERMA



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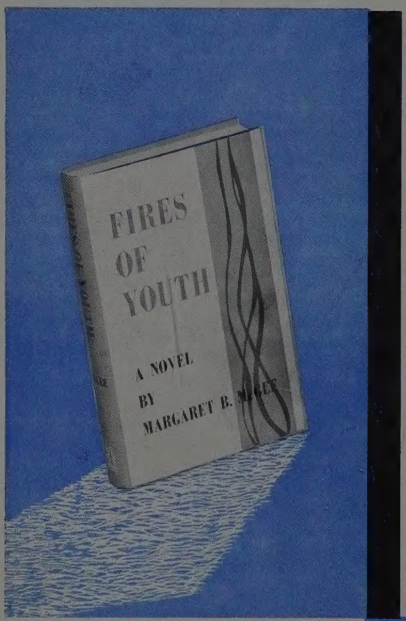

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